A

TRANSLATION

OF THE PASSAGES FROM

GREEK, LATIN, ITALIAN,

AND

FRENCH WRITERS,

QUOTED IN THE

PREFACES AND NOTES

TO THE

PURSUITS OF LITERATURE;

A POEM,

IN FOUR DIALOGUES.

[*Price Three Shillings and Sixpence in Boards.*]

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PURSUITS OF LITERATURE;

A POEM,

IN FOUR DIALOGUES.

TO WHICH IS PREFIXED,

A PREFATORY EPISTLE,

INTENDED AS A

General Vindication of the PURSUITS of LITERATURE, from various Remarks which have been made upon that Work.

BY THE TRANSLATOR.

Νοῦ—

—σαι καιρος αριστος.

Εγω ΙΔΙΟΣ ΕΝ ΚΟΙΝΩ σταλεις,

Μητιντε γαρυων παλαιγονων,

Πολεμον τ' εν ἡρωϊαις αρετᾶισιν,

Ου ψευσομαι. *Pind. Olymp. O.* 13.

LONDON:

PRINTED FOR T. BECKET, PALL-MALL.

1798.

A

PREFATORY EPISTLE

ON THE

PURSUITS OF LITERATURE,

&c. &c. &c.

ADDRESSED

TO L. B——, ESQ.

Post resides annos, longo velut excita somno,
Romanis fruitur Musa (*Britanna*) choris:
Sed magis intento studium censore laborat,
Quòd legitur medio conspiciturque foro.
Illi conciliat gratas impensius aures,
Vel meritum belli, vel *Stilichonis* amor.

A
PREFATORY EPISTLE,

ADDRESSED

To L. B——, Esq.

Τῳ πανυ.

Intended as a General Vindication of "The PURSUITS OF LITERATURE, a Poem in Four DIALOGUES, with Notes;" from various Remarks which have been made upon it.

Δει μεν, μη τȣς πολλȣς των εξηγητων μιμȣμενȣς, ξηρον και ελλιπη τον τοπον διαλειπειν· μηδε ὡσπερ ἑτερȣς, αμηχανον ὁσην απεραντολογιαν επεισαγειν. Αλλα δει αυτο μονον το προκειμενον Συγγραμμα προστησαμενȣς, ὑπ' οψιν αγειν τοις σχολαζȣσι την Προθεσιν, διερευνομενȣς το ειδος, την ὑλην, τα δογματα συνηρημενως, την δι' ὁλȣ τȣ Συγγραμματος διηκȣσαν των λογων ὑποθεσιν. Οὑτω γαρ αν τοις ακȣȣσι γενοιτο καταφανες το πᾶν βουλημα ΤΩΝ ΔΙΑΛΟΓΩΝ.

Ex PROCLI *Commentariis in* PLATONIS Πολιτειαν. Edit. Gr. *Basil.* 1534. pag. 349.

DEAR SIR,

I HAVE been informed that repeated requests have been made to the publisher of "THE PURSUITS OF LITERATURE," for a Translation of the passages from various languages quoted in the Notes to that Poem. I wish the Author had translated them himself; but as that cannot be the case, I have, at your immediate desire, endeavoured to give you some idea of their force and full meaning. As you are of opinion, that my attempt will not be disagreeable or unsatisfactory to many persons, who are

not peculiarly conversant in Greek and Latin, I have consented to print and publish them.

The Author of the work had perhaps too much respect for his readers to obtrude a translation upon them. But that circumstance is no reason why *a friend* to the Author, and to the general diffusion of the learning, principles, and illustration of the work, should decline it. They who are best acquainted with the difficulty, will most readily excuse the errors and mistakes. I have not thought it expedient to present you with a poetical version of the passages from the Greek and Roman bards, for various reasons. But independantly of every other consideration, I conceive, that a translation in prose always gives a more adequate and precise idea of their strength and meaning, than the most finished attempt in verse, to those who are not acquainted with the original language.

The Author of the Pursuits of Literature seems to have produced them to enliven, to illustrate, and to enforce his doctrines and opinions. I think also, it was his purpose to recall and fix the attention of the publick on those finished models of ancient learning, the great directors of taste and judgment, and to their best disciples and imitators in the modern ages. I wish so useful an intention may have its effect.

As to the various languages employed in the work, it may be observed,that a noble peer of this realm has lately followed his example. I know not with what propriety. The Earl of Abingdon has regaled an illustrious *Lady* of the house of Courtney, not only with his own English, and that of the Orator of the University of Oxford, the Reverend William Crowe, but with Greek, Latin, Italian, and French in the original languages, from Aristotle to Citizen Gourville. And he has actually performed all this in one short

philosophical Letter to Lady Loughborough.(*a*) Who shall hereafter blame the Author of the P. of L. or my zeal to explain his quotations?

Since the publication of those ingenious and witty compositions by Tickell and Sheridan, " Anticipation, and The Critick;" there seems to be a species of pleasant ridicule on most translations of *detached* passages. I expect to be told by some persons that, like Colonel Barré, " I am translating for the Country Gentlemen." By others it may be insinuated, that " Egad they think the interpreter is the hardest to be understood of the two," (*b*) Especially as the Author of the Critick *now* deserves himself the same compliment with his own Mr. Dangle, upon his talents for criticism, and *his interest with* THE DIRECTORS *of the present* FRENCH THEATRE.

But if I have only to encounter the objections of real criticks, like yourself, in the ancient languages, my sufferings, I think, will be light. I only hope you will receive it kindly, and still continue to think me, " a very civil gentleman-interpreter, trying to make myself understood:" (*b*)

I have as much curiosity as ever I had to discover the Author of the P. of L. and I have read most of the pamphlets and criticisms on the subject. Whoever he may be, he has

(*a*) A letter to Lady Loughborough from the Earl of Abingdon, in consequence of her presentation of the colours to the Bloomsbury and Inns of Court Association, 1798.

(*b*) Sheridan's Critick, act 1. sc. 2.

at least been honoured with great attention by the publick. As no man has ever yet owned the composition, and the author is declared to be still UNKNOWN, every supposition and conjecture has been examined with a minute diligence, and every mode of *proof* has been tried; but in vain.

It is the advice of Cicero, in his first book on the Duties of Life, "Ne incognita pro cognitis habeamus." It is also generally allowed, that conjectures are at best too light a pretence to allow a man to assign a name in publick. But notwithstanding so obvious a truth, some pronounce with a random boldness, others give signs instead of names, and then plume themselves on their discoveries.

"In so many words, in so many syllables, or in so many letters," is the old and approved argument of the SHOULDER KNOT, and has admirable use in the present case. The actual concealment however remains the same. In point of proof, and rational, well-supported conjecture, it is agreed by most persons of sagacity, and fairness of character and understanding,

"That putting all their *proofs* together,
'Tis three blue beans in one blue bladder."

Various have been the attempts to discredit the work. Criticism, in the true sense, has never yet been exerted; (c) but

(c) I am rather inclined to except "The Remarks on the P. of Literature, in a Letter to the Author. Printed at Cambridge." It is the production of a polite and accomplished

but intemperate, angry, and smarting scribblers, in prose and verse, have issued forth in little swarms. But it has been well observed, that exceeding fierceness with perfect inability and impotence, makes the highest ridicule.

From among these angry and smarting scribblers, I shall select the Author of "The Progress of Satire, an Essay in verse, &c. the second edition;" not for any merit whatsoever in his composition (for it is remarkably dull) but merely for the singularly petulant malignancy, and imposing air which pervade the whole. The infamy of such misrepresentation is in it's own nature perishable, and the folly transitory; but, for the sake of the *example*, if I have the ability, I will make them immortal. This Author I shall hereafter call for shortness, or for want of a better name, THE PROGRESSIONIST. Whether he and his co-adjutors scribble in verse or prose, they prove themselves to be either of that fabulous race of "men, whose heads do grow beneath their shoulders," or of the number of those unfortunate persons, "whose brain is shaken out of it's natural position."

They are perpetually mistaking one thing for another. With the nature and signification of words they are wholly unacquainted. It would be a process in infinitum to define the words which they use, as Mr. Locke has well observed on the names of *simple* ideas. In their vocabulary, satire means encomium, and severity, good-nature. They might as well stile the law of a country ill-natured, because offenders are punished by it. With regard to anonymous

plished scholar, written with urbanity, but not with any great force of argument. I have just seen a full answer to it, and therefore I have nothing to observe. The Answer is stiled, "A Letter to the Author of that Pamphlet, by a Country Gentleman, formerly of the University of Cambridge,"

writing, satirical or political, opinions are various. But I think it was said wisely and justly by Junius * to Sir William Draper; " After voluntarily attacking me under the name of Junius, what possible right have you to know me under any other?" The Author of the P. of L. has not indeed given even the shadow of a name to himself; but as THE PROGRESSIONIST has been contented also to attack him under the title of the Author of the P. of L. it may be as fairly and as justly demanded, " what possible right can The Progressionist have to know him under any other?" But for one anonymous writer to call so vehemently upon another to give his name to the world, must be added to that number of absurdities which he has bound in sheaves, and stacked so plenteously in Mr. Bell's shop.

The Progressionist seems to be in one continued raving dream upon a bed of torture, under the influence of irritation and malevolence. I believe he sees double suns, and double booksellers shops. He is something between Pentheus and Orestes, yet perfectly harmless. What his literary sins are, I know not; but at least he seems to suffer for other people's transgressions. He rants and foams, that other folks follow his own example, and still keep their names to themselves. He has not even the sense of Mr. Dabble, the Dentist, in the exquisite farce of the Humourist, and never puts a plain question to himself, " What have I to do with the violence of *Sir Antony*'s temper?" He has indeed a strong passion for the *grinders*; yet like Mrs. Matador, in the same farce, (as will be seen hereafter) one would think, " he *glories* in having *his teeth drawn*." But he has a higher original.

Like the great Knight of La Mancha, he comes forth as Redresser General of literary wrongs, and has an unlimited Commission

* Letter 25.

Commission to act in the same manner, and nearly to the same effect. He is said to have received the Order of his calling in a regular manner. He passed through every ceremony of literary knighthood, having kept watch in compleat armour from head to foot, according to the rites of chivalry, during one whole night over a pile of books, ranged in order on the counter in Mr. Bell's shop, in Oxford street. For at present booksellers have no chapels in their castles for the purpose. But it was observed, that no person attempted to meddle with the books, which might easily be accounted for, if I were to mention their names. The age of *literary* chivalry is not yet gone.

The Progressionist was then let loose upon the world, and sallied forth mounted on a *Provisional* charger, though a Knight without a name. Yet he threatened much; and in his first *Essay* had nearly the same success with his great original. You remember the adventure of the countryman and his poor boy Andrew, who suffered more severely from the interference of the Knight in his behalf. " The boy departed weeping, and the master remained behind laughing. And *in this manner*, says Cervantes, the valorous Don Quixote redressed that wrong." I refer you to the volume itself, in which is recounted the pleasant manner observed in the knighting Don Quixote. The speech of self-congratulation on that occasion, the Progressionist is said to have spoken, and applied to himself with a *very few alterations;* after he had first recommended himself to his patroness, or literary Dulcinea, and then published to the world his " Progress of Satire," and completed the destruction of the Author of the Pursuits of Literature. The passage is this: " Glad above " measure for his success, *accounting himself to have given* " *a most noble beginning to his feats of arms*, Don Quixote " did travel towards his village *with very great satisfaction*

" *of*

" *of himself*, and said in a low tone of voice; " Well mayst " thou call thyself happy above all other women of the " earth; O! above all beauties, beautiful Dulcinea of " Toboso, since thy good fortune was such, to hold subject " and prostrate to thy will and desire so valiant and *renowned* " a Knight as is, and *ever shall be*, Don Quixote of the " Mancha; who, as all the world knows, received the order " of knighthood *but yesterday*, and has destroyed *to day* " *the greatest outrage and wrong, which want of reason* " *could form, or cruelty commit.* To day *did he take away* " *the whip out of the hand of* THAT PITILESS ENEMY, " who did *so cruelly scourge*, without occasion, THOSE " DELICATE INFANTS." (*a*) I am told The Progressionist wished to have the Reverend DR. PARR behind him as his Squire, and offered to find the Doctor *a very good Ass* for the purpose; but *that delicate infant* resisted all the proposed honours of Barataria, and would not quit his village.

On Dr. Parr's refusal to act the part of Sancho, and the impossibility of procuring a proper Squire, The Progressionist quitted the plains of *La Mancha*, and appeared as the successor and rival of *other* Knights Errant in fields *nearer home*.

It is curious to observe, how THE PROGRESSIONIST strives not only to imitate, but to prove himself the legitimate descendant of various heroes of the Dunciad. He has revived all the trash which was vented against Mr. Pope, as will appear by a short comparison. The prophecy of the bard of Twitnam has been verified:

" See the dull stars roll round, and *re-appear!*"

The leaden power of Saturn has prevailed over Mars and Jove.

(*a*) *Shelton*'s translation of Don Quixote, b. 1. ch. 4.

Jove. Jerningham and the Progressionist have risen in the opposite quarter of the heaven, and Gifford and the Author of the P. of L. have looked up, and read their lot *united* in those cœlestial signs.

Perhaps it is but doing justice to their Authors, if I mention a nameless pamphlet or two, which probably might never have escaped from the lumber-room, or shop of the Bookseller, if my obscure diligence had not extracted and preserved them. The Authors think themselves very laudable in their intentions All of them, and the Progressionist in particular, have verified the Arabian observation, that whenever learning is introduced into a brain, whose texture is not adapted to receive it, a fermentation ensues, till the whole is exhausted. Though perhaps the writer of the P. of L. never read them himself, I could have assured him, that they are but a second edition of Mr. John Dennis, Mr. Oldmixon, and the soft-flowing Welsted! If you turn to the Prolegomena of the Dunciad, the testimonies *in favour* of Mr. Pope, are nearly the same as the more modern compliments of these poetaster-criticks.

All black, *Tartareous*, cold, infernal *dregs*,
Adverse to life!

Mr. John Dennis thus begins of Mr. Alexander Pope. "His precepts are false and trivial, or both; his thoughts are crude and abortive; his expressions absurd; *his numbers harsh and unmusical*; his rhymes trivial and common; instead of majesty, something that is very boyish; and instead of perspicuity and lucid order, we have too often obscurity and confusion." Hear another description of him by this most ancient of Criticks. "He (Mr. Alexander Pope) is a little affected hypocrite, who has nothing in his mouth but candour, truth, friendship, good-nature, humanity and magnanimity. He is a great lover of falsehood, &c." Once more attend to the furious

furious Dennis. " He (Mr. Pope) is a creature that reconciles all contradictions; *he is a beast and a man*; a Whig and a Tory; an assertor of liberty, and the dispensing power of Kings; a *Jesuitical* professor of truth, a base and foul pretender to candour." As I intend only to give you a specimen, I shall not proceed.

How beautifully has THE PROGRESSIONIST,* dilated and expanded his predecessor's ideas! With what reverence, I will not say servility, but homage, does he tread in his very footsteps! It is the love of Lucretius for Epicurus! Not the desire of contention, but of honest affectionate imitation. Scarce one idea of his own if you change the names of the works.

It is the very spirit and essence of Mr. John Dennis, and the soft-flowing Welsted, with now and then some of Curl's *better* part, and a palpable *imitation* of some of the most finished strokes in a late modest and simple-minded Translator of Horace. But now attend to *The Progressionist*.

" It (i. e. the Poem on the P. of L.) is scarcely ever elegant,
" but sometimes it has a degree of poetical spirit; at other times
" it is not only prosaic, but vulgar. Sometimes his declamations
" in the notes *appear* eloquent, at others frothy and
" puerile; on some occasions his sarcasms are pointed and
" just; on others wretchedly trifling, or deliberately ill-
" natured.

* See " The Progress of Satire, an Essay in *Verse*; with notes, containing remarks on " The Pursuits of Literature;" *second* edition; with this modest and *complimentary* motto to the English Nation:

" What if *an addle-headed Public* praise
The proud conceited Pedant's rumbling lays,
Shall *we* not weigh his insolent pretence
In *juster* scales—the scales of *Truth and Sense?*

" natured. In his most laboured effort at sublimity he is
" *in part* successful, but in *some parts* inflated and obscure.
" To cite the feeble and prosaic passages in the Pursuits of
" Literature, would be *to repeat* almost half the book.—
" The purity and propriety of the English language are often
" grossly violated.—Some of these improprieties he has lately
" corrected.—I call his Muse shapeless, because nec pes nec
" caput uni reddatur formæ. Indeed the whole passage in
" Horace describes a work similar to the P. of L.—Many of
" his vulgarities are noticed in *a very sensible Essay** called,
" Impartial Strictures on the P. of L. He has been well
" denominated a Jesuit," &c. &c.—This is but a specimen.

Considering that the Progressionist is so strong an advocate for decorum, *(and that he has not given his own name to the publick)* the terms of reproach are scattered with a very liberal hand, or rather heaped up, on a person whom he is pleased to call " *his adversary.*" Now here I would observe; that it does not appear that the author of " The Progress of Satire" ever published any other work whatsoever but that *celebrated* Essay; and I do not find the remotest allusion to the " Progress of Satire," in any part of the P. of L. It must therefore of necessity require much ingenuity, or perversion of mind, to prove that one man can be an adversary to another, who is equally ignorant of his person and his pamphlet. I am confident that the Author of the P. of L. never knew him, or thought of him. If that Author had ever condescended to stile any man *his adversary*, he would have looked in another quarter.

A writer, like the Progressionist, has all the follies of poetical childhood

* Great writers always quote one another; and in return, his *impartial* Brother sends us back again to that *very sensible Essay*, the Progress of Satire. See Impartial Strictures, p. 25. Par nobile!

childhood with the vices of satirical puberty. I have already honoured him too much by extracting some prose parts of his pamphlet; but I absolutely refuse to paralyse my page with a line of his versification. The touch of the Torpedo could not be so fatal to it. I subject myself indeed to ridicule, when I think for a moment of such men as Warburton and Lowth, when I am toiling over "The Progress of Satire." Yet the Babylonish, or rather French, captivity into which true learning and good poetry are fallen, suggest the words of Lowth. "I do call, (says that illustrious scholar) the age "itself semi-barbarous, if you please; but I do not call "EZRA *a semi-barbarous Poet*, for I maintain that *Ezra is* "*no Poet at all**." When we turn from Warburton, Lowth and Pope, to the Progressionist, I feel we reverse the journeying of the Hebrews. From the Land of Promise, we are passing to the desert.

Surely the Author of the P. of L. acted wisely in declining the puny contest. Had he ever begged an interview, or made overtures for a timid negociation, I hope even the Progressionist would have had the spirit to have treated him with contempt. But that Author knew too well the ground on which he stood. He felt, that the arms, as well as the supplies, were in his own hand and disposal. I know not whether he would have adopted the expressions of Warburton; but I am sure some of his friends would be ready to do so for him. Warburton said; "Of all the Bœotian phalanx who have "written scurrilously against me, there is not one, whom a "writer of reputation would not wish to have his enemy. To "my Authorship they are heartily welcome. Rome permitted "*her slaves* to calumniate HER BEST CITIZENS *in the day of* "*triumph*."†

The

* Lowth's Letter to Warburton, p. 77.

† Preface to Pope's Works.

The Progressionist in the very out-set of his march halts a little. He pants even in the Preface, and lashes himself (by no means like the British lion) with his own *tail*; for the Preface and the Postcript are both equally candidates for this appellation. The middle or body of his *work* (I mean *his whole Essay* in verse, with all it's appendages) is quite innoxious. He has indeed a great mind to hurt and bite, and annoy; but having more mind than ability, the effort dies, where it might be expected, in the very beginning.

It would have been happy for himself, had he rested in his prime question. He would have saved his friends and himself from much additional contempt. He says, with some *Christian* self-complacency to the Author of the P. of L. " Have you, (*I will stake* THE WHOLE CAUSE upon *this* " issue) invariably done unto others, as you would wish that " others should do unto you?" Whoever feels the nature of human infirmity, has already answered the question, and borne testimony to the folly of the man who could be weak enough to propose it. But the *intention* of the question, and the region to which he would fain consign the Author of the Pursuits, are easy to conjecture. He reminds me of " The Night-walker, or Little Thief" in the Comedy of Beaumont and Fletcher; and has his nurse, servants, bell-ringers, and sexton all ready for his interment. Nay he seems willing to follow him to the world unknown, and even to anticipate his sentence.

Still there is always something unfortunate in the imitations of inferior writers. Indeed they seldom discover the proper object of imitation. Sir William Draper was an ingenious man, and a good scholar, but imprudent in his conduct. He had zeal without knowledge, and boldness without discretion. He voluntarily attacked *Junius*, " whose shoes' latchet, the

" Progressionist declares, the Author of the P. of L. is not " worthy to unloose." The wanton and impious levity of the allusion I leave him to reconcile with decorum. The Progressionist is here an unhappy rival to Sir William, in putting questions from the Scriptures. If I had been the Author of the Pursuits, I would have said with Junius, " Such a question, Sir, may perhaps discompose the gravity " of my muscles; but I believe it will little affect the " tranquillity of my conscience."

The only question is this; whether an Author, of whatsoever description he may be, deserves satirical censure. If he does deserve it, the point is settled; if that is denied, the parties are at issue. The Satirist writes for the publick; and the precepts of Christianity can never be violated, when strict publick justice is inflicted in any manner. I should feel myself clear on this charge, if I had been the Author, without the assistance of a Casuistical Professor of Divinity. I should pass over this, and most other of his objections, from the debility of the argument; but a respect for the English Nation, which has honoured the work on the P. of L., inclines me to repel the malignity of the accuser, and the irrelevancy of the charge.

I know what every Author must expect, who submits his labours to the publick. If he will write, criticism and her sister, Satire will seldom be far off. He knows the conditions; nor can I see how *Christian* precepts are violated by their application. No man ever seriously objected to the monthly severity, or lunar caustick, of our Reviews. If the character of any Author is implicated with his book or his conduct; his character, book, and conduct must often be examined and fall together..

The

The pleasantry of Dr. Johnson, (than whom no Author was ever attacked in his character and writings with more spleen and injustice) may be certainly heard in this respect. He tells us, that "the diversion of baiting an *author* has the sanction of all ages and nations, and is more lawful than the sport of teazing other animals, because for the most part he comes *voluntary* to the stake." * But *now*, if a ci-devant Lawyer translates Horace; or a Dilettante writes heavy verses on *the Progress* of Society (the very name of *Progress* we see is infectious); or a Doctor in divinity republishes obscene poems; or commentators make indecent notes on Shakespeare; or men in their old age turn schoolboys, and publish their Greek exercises; and they happen to be censured; what are we to hear? An appeal to the Decalogue, and the Sermon on the mount.

I allow much for the impotence of irritation, when a patient, like the Progressionist, becomes feverous and shakes. I expect not to find legitimate argument; nor am I surprised when I look in vain for truth and logick. If I have carefully perused the Pursuits of Literature, I perceive much playfulness and humour, which can hardly be resolved into ill-nature or insolence. I do not wonder that the Progressionist has confounded them. It is perfectly consistent with the nature of his understanding, and perhaps of his education. Dr. Cornelius seems to have been concerned for his second son. "When ideas (of the same species) copulate, they engender *conclusions*, said philosopher Crambe; but when those of different species copulate, they bring forth *absurdities*." But the Progressionist seems to have forgotten, throughout his whole pamphlet, the ninth proposition of that celebrated philosopher on syllogisms, namely, that "an hypothetical

 proposition

* Rambler, No. 170.

proposition is only a contract or promise of marriage, and that from such THEREFORE there can spring *no real issue.* *

It appears that the instances of *playfulness* and humour in the P. of L. are *exactly eight* †, in the estimation of the Progressionist. He seems at least to remember his Accidence, and *can* tell how many parts of speech there are. He says with great selfcomplacency, " Is this *playfulness* &c.?—Is this, &c.?—Is this, &c.? It might be replied, Certainly not. So curiously happy is he in these selections, that scarce one of *the eight* appear to have been intended as playful or humorous. All of them seem to me severe, serious, or monitory. But the Author has himself given so full and compleat an answer to this part, in his " Introductory Letter," that more is unnecessary.

It is rather surprising, that so much should be required of the Author of the P. of L. It appears, as if a kind of perfection had been expected in his work. Are there no *blemishes* in Horace and Juvenal? no personal reflections, which were well understood in their time? Was there ever any Satire, addressed to a Nation at large, which was not in some measure *personal*, at the time in which it was written? Are there no observations rather flippant, and sometimes imprudent, in the finished satires of Boileau and Pope? I believe no satirical Poet was ever wholly exempt from such *blemishes*. I would not defend the faults or defects of one writer, by those of another. But I would ask with great temper, whether in any Satirical Poem of the same extent, and variety of subjects, *so few* instances of imprudence, or impropriety, or inattention can be produced, as in the Pursuits of Literature. I very candidly declare, I think it impossible. If it were of sufficient importance, I am of opinion, that

* Memoirs of Scriblerus, chap. 7.

† Progress of Satire, 2d edit. Preface.

that each instance might admit of a vindication, if it were adviseable to produce the ground, the authority, and the reasons for which, as I conceive, they were introduced. In a revolutionary age, a Satirist has to contend with dangerous tenets publickly professed, or privately favoured; with novelty, prejudice, folly, impudence personified, false learning, insolence, the rage of system, erudition misapplied, frivolous conduct, unthinking levity, open wickedness, and secret designs. Men, therefore, as well as their measures, and their doctrines, must be marked, and held forth to the publick observation. They who have made such objections, are wholly ignorant of the nature of the time. But if such objections are indeed just, "Down, down, proud Satire! though a realm be spoiled."

I always thought that some little reprehension was due to the Author of the P. of L. in a few instances. I will meet The Progressionist, but not half-way. I cannot encounter such a Major Sturgeon in poetry, in all his marchings and counter-marchings, and particularly in this last expedition.

I think it was improper in the Author of the Pursuits to speak slightingly of Mr. Abbot, a member of parliament, a gentleman of learning and great respectability of character, for his intended Digest of the Laws. But the Author of the P. of L. seems to have withdrawn his censure very readily, and upon an early conviction of it's impropriety. It appeared but in *one* edition of the Fourth Dialogue, published *separately*. Yet I still maintain, that a publick caution to the ablest man in the kingdom, is not unuseful at such a time as this; nor can the Progressionist be acquainted with the motive, which might have given rise to it. But with such a writer repentance and amendment are but evidences of increased guilt. *Gaudet monstris, mentisque tumultu.*

As to the subject of the Roman Catholick religion, and the various discussions on the French emigrants, and particularly the priests, the Author of the Pursuits stands in need of no additional vindication. In all his notes, and in his introductory letter, he has given a full, perfect, and compleat explanation of his publick sentiments. I think it satisfactory. In my solemn opinion, his motives were honest; his caution justifiable; his reasons forcible and convincing; and the measures he recommended, appear to have been dictated by sound policy and charity, and the true humanity of a Protestant statesman. The late proceedings in Ireland are the best (and as I am persuaded, an *unanswerable*) commentary on his text. I refer you to his own words, and arguments; for I will not discuss the matter again needlessly. The moral babble of the Progressionist on this occasion might be natural enough in the mouth of Mr. Jerningham.

In my full and most unequivocal belief, the Author of the P. of L. never intended any ridicule whatsoever on "*The Literary Fund.*" Nothing but malice or stupidity could misrepresent him in this instance, and the *playful* allusion to the *Sportula.* He was speaking of Mr. Boscawen's Horace, which he did not admire; and that gentleman being a Commissioner in the *Victualling* Office, appears to have suggested the allusion, which gave offence, when tortured into a hidden meaning. And very probably when the Author found it so unaccountably misunderstood, he omitted it. I am convinced that a man of his disposition never could have cast a reflection either on that, or on any other useful institution whatsoever. If Mr. Boscawen published his translation of Horace, I suppose there is no statute of pains and penalties for those who are so unhappy as to disapprove of it. I join with the Author of the P. of L. in his opinion of the

translation:

translation. I speak impartially; for I have not the slightest acquaintance with Mr. Boscawen: I know not even his person.

If *such* is the scheme of interpretation and allegory, which is to be introduced into this country by the Progressionist, I shall soon expect to see him *prove*, that the *Art of Cookery*, by that excellent and useful citizen Mr. John Farley, is one concealed *Satire*, from beginning to end upon the *literature*, and government of this country, under the form of *receipts* and made dishes. There is one of them which, I am sure, the Progressionist will assert and *prove* to be directed against him and his *pamphlet*. The reader of taste will perhaps be of the same opinion. It is called, "THE CALF'S HEAD *Surprized*." The metaphorical culinary citizen informs us, in page 116 of his * valuable work, that "THE CALF'S HEAD *Surprized*" is an elegant *top*-dish, not very expensive †. He recommends us to *prepare* it, by raising off the skin with a *sharp-pointed* knife, and as much meat from the bone *as you can possibly get*; so that it may appear like a a *whole* head when *stuffed*; but be careful not to cut holes *in the skin*." He then recommends a mixture of pepper, the best *(Attick)* salt, and other *pungent* ingredients; and he says, "pour a little of it into the ears, and the rest *into the head*." This severe style, and the clear allusion to the Progress of Satire, is too evident to admit of a doubt. Hercules is not better known by his foot, than the Progressionist's pamphlet from Mr. Farley's receipt. If such is the

 tendency

† Art of Cookery made plain and easy to *every* understanding in the kingdom, by John Farley, Cook to the London Tavern, 8th Edit.—N. B. It is said to be among the tracts recommended by the Hon. the Commissioners of H. M. *Victualling* Office, for promoting good living, &c. &c.

* Progress of Satire, *price* 2s.

tendency of the book, Mr. Pitt and Mr. Dundas will do well to look with caution, in their visits to the London Tavern, on the designs of *Citizen* John Farley and his dangerous compositions. From *these* interpretations I shrewdly suspect that the State apprehends as much danger from Mr. Farley, as the Literary Fund does from the Author of the P. of Literature.

As to the charge against the Author of the P. of L. of having admitted any expressions of an *indecent* nature, I think it perfectly ridiculous. The passages which are brought to support the opinion, may be again submitted to the reader. The following is termed by the Progressionist "grossly indecent." It should be first recollected, that the passage itself is declared by it's Author, "to record the political conversion of Lord Loughborough to Mr. Pitt's party." This is done under the imagery taken from the serenata of Acis and Galatea. The lines are these:

"Nay Thurlow once, 'tis said, could sing or swear,
Like Polypheme, I cannot, cannot bear;
For, ah! presumptuous Acis wrests the prize,
And ravishes the nymph before his eyes;
Such feats his honour little Pepper saw,
In all the pride of musick and of law. †

When the meaning of the passage is declared, and the allusion to a well-known story so fully understood, it exceeds all power of face to be grave at such a charge.

Dr. Johnson, in his Dictionary says, to *ravish* is to *take away by violence*, and he quotes Shakespeare for the illustration:

"Their

† P. of L. Dial. 2. v. 35. read also the note.

" Their vow is made
To ransack Troy, within whose strong immures
The *ravish'd* Helen sleeps."

I make no doubt, that THE OPPOSITION, and that good man, Mr. Fox, thought this *ravishing* of so able an assistant, or rather leader of the party, a direct and most *indecent* felony on the part of the minister. In my opinion, the Poet supposes a little more than the truth, and succeeds in fiction. I conceive *the Nymph* was willing to be won, yet not wholly unsought. I know nothing of that reluctant amorous delay, with which Lord Loughborough resigned his *legal* charms to Mr. Pitt. The minister well knew by whom the armour of that political virgin had been often tried. Blood and war were to be her dowry. Her bridal gown was soon changed into the sagum of a siege-directing Chancellor. If this be *indecent*, I shall leave it to the cabinet at St. James's to justify the assault. If I had been the Author of the P. of L. I should be in no pain for the Panel.

The Progessionist affirms, that " Sir James Bland Burgess, Baronet, is ridiculed for not having made his Poem lascivious and indecent." The passage itself is the best answer. The Poet speaking in the Second Dialogue, that he *could* do, such and such things; among them he says,

" Or to Cythæron from the Treasury, move,
And like Sir James Bland Burgess, murmur love."*

I refer you to the whole of the note upon these lines, of which the following is a part. " Sir James says of Cupid, " That boy and that boy's deeds shall not pollute my measure." The Author of the P. of L. says; " Now when I consider what Virgil and Tasso have said and sung of " that boy and that boy's deeds," it is a *little prudish* in Sir James Bland Burgess,

 Baronet,

* P. of L. Dial. 2. v. 63. and the notes.

Baronet and Poet, on such a subject to have such fears. A poet may be a little playful." I believe there is not a Court in the whole world, not even a Jury of the Muses and Graces in the island of Love, who would not acquit the Author of any charge, but that of pleasantry. I think the Progressionist has not quite forgot his *former* character in La Mancha, and has yet some secret Dulcinea of Toboso, whose charms he has sworn to defend and maintain againſt the whole universe. I shall not be surprised to hear of some new freaks in the Brown Mountains.

The Progressionist next informs us of some " infamous allusions respecting Mr. GEORGE STEEVENS." For my own part, I am totally ignorant of any " infamous allusions," whatsoever to that most accomplished Editor of Shakspeare. I have examined the P. of L. again and again, and can only find, that Mr. Steevens is called the Whipper-In of the Shakspeare Pack of Commentators. He is complimented for his learning and abilities; and reprehended for the indecency of some of his illustrations of Shakspeare. His very early visits to London from Hampstead, to correct his edition of the poet in 1793, gave the Author of the Pursuits some sportive apprehensions for his classick purity. And why? Because Aurora might have mistaken *Mr. Steevens* at so an early an hour for her own *Cephalus*. Risum teneatis?

The Author of the P. of L. has not attempted to penetrate Mr. Steevens's retirement on the Heath of Hampstead, or to pry into the mysteries of his closet. The retreats of virtue and erudition were ever sacred. The consolations of solitary reflection are reserved for men of uncorrupted integrity: they need not to fly from their enemies, or from themselves.

They

They have a claim to private affection, seconded and confirmed by the publick esteem. In all the busy agitations of literature and philosophy, they remember those honourable principles which have uniformly directed their conduct; they remember them, and are at peace. As I cannot discover what *allusions* the Progressionist insinuates, I am under the necessity of dismissing the charge. If he should think proper to specify them, time might be found for the discussion. Till then, I am silent through ignorance. The Editor of Shakspeare has no need of such a pen as the Progressionist's in his defence. If Mr. Steevens himself should be inclined to present the world with *a History of his own life and writings*, he could not leave a more instructive lesson to posterity.

The indignation of the Progressionist next rises to a more than ordinary height, when he thinks of that ornament of the Court of King's Bench, Mr. *Barrister* Erskine. For my own part, I think no one appears to have wished health and spirits to Mr. Erskine more than the Author of the P. of L.

> " And while the busy *Hall*
> Attracts him still to toil for power or gold,
> Sweetly may He his vacant hours possess
> *In Hampstead*, courted by the western wind."*

But it seems the Progressionist is very angry at the mention of Mr. Erskine's Materia Medica. If indeed the poppy were described on the brow of a *poet*, he would understand the propriety of it: but if the opium is said to sink into the skull of a *Lawyer*, we are told, that all shame is lost. The

* Armstrong's Art of Health, B. 1.

The Progressionist, in the fury of his zeal to prove that he himself is sleepless, appears in an attitude copied from Bedlam, or Parnassus:

Fire in his eye, and papers in his hand,
He raves, *recites*, and maddens round the land.

If Mr. Erskine has read his defence by this real enemy to his reputation, I well know what he would think and say, when such stupidity is offered for wit, and any narcoticks (but his own) for restoratives.

What drop or nostrum can this plague remove?
Or which must end me, a fool's wrath or love?

But, after all, what are these sarcastick and contemptuous terms on Mr. Erskine? What is this note so "unworthy of a gentleman or a scholar?" If I had been the author, I should not offer any other apology, than *the words upon the record*, produced and read in court. The Clerk may now read them, if he pleases.

"In state affairs all Barristers are dull;
And Erskine nods, the opium in his skull."*

If I had written them, I should be most in pain for the first line. Consider, how discouraging, how unkind to the Professional Gentlemen in the House of Commons. It is delivered as a self-evident proposition. There are indeed many exceptions to it; and the question is *now* rather nice, and perhaps dangerous. Erect your ears! From Lincolns Inn to Bloomsbury, "The hum of *either army* stilly sounds!" The Author of the P. of L. must surely have forgotten himself.

We all remember, when THURLOW and WEDDERBURNE were called into Parliament, how soon they proved what

* P. of L. Dial. 4. p. 360, 7th edit.

what manner of men they were. They separated the lawyer from the statesman. It was a proud day for the Bar at that period. Never before were such irresistible, overbearing powers and talents displayed by the official defenders of a Minister.

Hos mirabantur Athenæ
Torrentes, pleni et moderantes fræna theatri.

Lord North indeed, when he appointed Thurlow and Wedderburne his Attorney and Solicitor General, meant no more than to give spirit, eloquence, and argument to his measures; but in effect he hung a millstone on the necks of all their successors. This by the way.

I proceed to the second verse and the comment upon it.

" And Erskine nods, the opium in his skull."

The note begins thus. " MR. BARRISTER ERSKINE is " *famous* for taking opium in great quantities; (I have " often heard him speak in praise of it) and if he proceeds " in this manner, it is apprehended that his *political* facul- " ties will die of too large a dose, of which there are some " symptoms already." Here is the assertion. A plain matter of fact, acknowledged and approved by Mr. Erskine himself, and the Author of the Pursuits only expresses a kind apprehension, and solicitude for the consequences. The words " Mr. Barrister Erskine" seem to be repeated, merely that Mr. Erskine might always remember the publick opinion, and never consider himself as a statesman, but by way of eminence, *The Barrister*.

I can see neither contempt nor sarcasm in the observation. I think it indeed rather adulatory at the expence of his brethren. They are all declared to be dull in state affairs; but some powerful cause seems necessary to produce dulness in Mr. Erskine. There may be also a gentle admo-

admonition or some allusion, more than meets the ear. We are told, that the highest Rulers in that Nation, which is most celebrated for an attachment to Opium, are seldom inclined to bear any brothers near the throne. And this is an allegory.

But the Progressionist, who generally draws his logick from Dr. Cornelius, seems strangely to have forgotten a grand rule of Philosopher Crambe, "That there can be no more in the conclusion than there was in the premises." But in argument he redoubles his veneration for him, by strictly adhering to another dictum of his great Instructor, namely "that the conclusion always follows the *weaker* part."‡ The understanding of the Progressionist seems indeed to be in such a state, that I do not think it expedient to awaken or even to disturb it. Sleep is the beſt restorative; but there is a sleep, which is unto death.

It is allowed that Mr. Erskine is a man of talents and great eloquence; and has made more extensive conqueſts in his profession than any of his predecessors. Be it so. *Expende Annibalem!* Every honour is paid to his genius, and professional rank and distinction; but his *political* eminence and ability are absolutely denied. In the hall of Æolus he is declared supreme; but the command of the trident, which he had vainly and so unaccountably assumed, is wrested from him.

When THE STORMS are once set at liberty, Mr. Erskine knows, that wisdom and power are often inefficient for their control. They are represented, by the Poet, as in one perpetual struggle against *authority*, reluctant and terrible. It is a cavern vast and spacious, a prison houſe, where they are chained down in confinement. But when the

‡ Memoirs of Martinus Scriblerus, chap. 7.

the spear is thrust into the side of the mountain to unloose them, and they are unloosed; the day and the sky disappear; darkness is interrupted by the lightning alone, and general destruction and desolation seem to be inevitable. In France, and in every country which France has invaded, deceived, revolutionized, and plundered, this picture of political storms has been realized.

But Mr. Erskine, *though he knew all this*, did not feel his heart humbled. His voice, his talents, and his doctrines have been all exerted in strange union against the best political interests of Great Britain. I agree with the Author of the P. of L. that his pamphlet on the French war is flimsy and puerile. I am still more inclined to think it reprehensible and dangerous; it is full of misrepresentations. There is not one mark of a Statesman's mind impressed on any page. Mr. Burke first read the writing on the great wall of France, and made known to Europe the interpretation thereof.

Mr. Erskine forgets, that the French themselves require something more than the talents of a *Barrister*, however brilliant, to *direct* their councils. An honourable and useful profession in a free country, is Mr. Erskine's undoubted right. Let him remain there with credit to himself, and advantage to others. I hope never again to hear that eloquence, so successful in defending the religion of his country in her courts of law, employed against her safety and her government. His vanity may deceive him; and it is indeed deceived, if he thinks that Barras or Talleyrand, by any future order of a Directory, would "clothe him *in scarlet*, and put a chain of gold about his neck, and make a proclamation concerning *him*, that he should be the third ruler in" the new Republick. No. They would soon forget the tinsel of his eloquence in

the

the sterling weight of his property. There is no security against the Goth or the Gaul. The mystery of their morality and of their politicks is penetrated, and revealed in open day to every inhabitant of the civilized world.

Periere latebræ
Tot scelerum; POPULO VENIA EST EREPTA NOCENTI;
AGNOVERE SUOS!*

There is a fatality which attends the Progressionist whether he marches through Weſtminſter Hall, or loiters in the Treasury Chambers; whether he appears as a Nuncio from the ancient Vatican, or in the weeds of Dominick from the Castle at Winchester. His judgment and understanding keep pace with his natural politeness. He provokes a discussion, which might have ceased; and revives a controversy which, but for his imprudence, might have rested. Yet as he says, that he intends "to ſhew the *artifice and malignity* of the Author of the Purſuits of Literature in their *true* light;" the friends of that work will be pleased when the charge is repelled. The respect due to the English Nation who have honoured it, and whom the Progressionist, with his usual courteousness, styles "*the addle-headed publick*,"† may require some justification. The hand of friendship and affection for the truth and importance of the work will, I trust, be able to effect it.

The conduct of the Progressionist frequently resembles that of Sir William Draper, though without one trait of the learning and ability of that undaunted Knight. The defence of Lord Granby by Sir William, and the zeal of Major Scott for Mr. Hastings are almost proverbial for their consequences. I am also of opinion, that if the Reverend Dr. Warton had been abandoned by the Progressionist,

* Lucan. lib. 4. v. 192.

† *Motto* to the Title Page of the Progress of Satire.

gressionist, it would have been esteemed as no breach of friendship by the learned Editor of Pope's works.

I have just re-perused the whole of the objections made by the Author of the P. of L. to Dr. Warton's edition of Pope, and the comments on those objections by the Progressionist, and his *Impartial* Brother. Sancho and Quixote were not more faithful to each other. The Castilian gravity is happily tempered with a sententious proverbial buffoonery. They seem equally zealous for the helmet of Mambrino, and the doctorial robe of Joseph Warton. They find a few spots upon the divine ermine and academical scarlet, and by an aukward attempt to remove them, the marks become indelible, and sink into the very grain. They exert all the sinews of the body, but fury and violence, as usual, relax those of the mind. The terms, " insolence, brutality, cowardice" and some others, are so familiar in their mouths, that the colour of their forehead is not more conspicuous than the ground of their hearts.

Let me ask them: have they ever weighed seriously the period in which we live? Have they felt the *necessity* of guarding with greater and still increasing vigilance, every *avenue* to moral corruption? We are reminded now more than ever of the *conceit* of the fabulist, not inelegantly applied by the orator of Byzantium.† " Sorrow is made more permanent. The clay, of which man was formed, was not tempered with water, but with tears." The miseries of all civilized states are multiplying in every form, and springing up from sources never yet conceived. New fountains are opening under our feet, and they cast forth waters of bitterness. Channels must be prepared to carry them off the land in every

† —Λυπην εμμονωτεραν. Τυτο ὁ Αισωπος λεγει· των γαρ πηλον, αυτω ὁ Προμηθευς, αφ' ὑ τον Ανθρωπον διεπλασατο, ὑκ εφυρασεν ὑδατι, αλλα δακρυσις.

Themistii. Orat. 32. p. 359. Ed. Harduini, 1684.

every direction. Time and the hour have not yet run through the roughest day, which Great Britain and Ireland ever experienced. Among the causes of many present calamities, I fear we must number the intemperance of Literature in one kingdom, and the neglect of culture in the other. I think it was very wisely observed by Mr. Pitt, in the House of Commons, that ignorance and want of instruction dispose the mind to revolution and rebellion. It is equally true, that the dreams of a heated brain, the meteors of modern philosophy, and the beatifick visions of experimental statesmen and *accredited* scholars, have produced the same fatal tendency. We have lived to see no mimick desolation. Palaces have been unpeopled, battlements have been shaken, fortresses laid prostrate, and every polished edifice defaced and mutilated.

The mine was laid and sprung originally by *Literature*, falsely so called. And when the strict and unbending principles of morality are relaxed or discountenanced, and the passions let loose and inflamed by licentious language and luscious imagery, the ruin is soon compleated. The horrors are realized, and fiction is no more. At such a period as this, are we to rise and watch, or to be for ever fallen?

If I had not a greater regard for Dr. Warton than the Progressionist has, I should copy the whole note on his edition of Pope's works, from the Pursuits of Literature. I think *every* charge in that note may be substantiated. In particular, the charge of having published the scandalous Imitation of the *Second Satire** of Horace, against the last injunctions and directions of Mr. Pope himself, admits of no defence whatsoever. There is a shamelessness, as well as folly, in some parts of the Progressionist's defence, which I could not have expected. The

* The *Impartial* Brother of The Progressionist says, that "Dr. Warton is reprehended for publishing the *Satires* of Pope." Strictures, page 27.—I only notice it for the wilful misrepresentation of the *plural* for the *singular*.

The Author of the P. of L. well knew the humanity and characteristick of an Englishman; and the respect due to age and learned repose. I am convinced, he felt a veneration for the hoary head, and the laurels of a veteran. He seemed to regret, that all scholars have not preserved the same consistency and propriety with Mr. Bryant and Mr. Melmoth; but he most certainly expressed himself with that warmth, severity, and earnestness, which the interest of his country seemed to demand. De Republicâ graviter querens, de *Homine* nihil dixit.

The Author of the P. of L. put this plain question: "Am I to spare publick criticism (of an *edition* of Pope's works) because of Dr. Warton's age?" And he asks, Is it in the title page of the edition?" or he might have added, "Is there any allusion to it in any part of the work?" If the edition is not designed to supersede, by it's excellence, the use of Dr. Warburton's, or any other, the argument might be changed in some measure. But there is no compromise, no qualifying circumstance whatsoever.

The Author of the Pursuits expostulated with Dr. Warton on the impropriety of seeming to laugh at, or to decry, the use of moral satire, and the endeavours after a reformation of manners. He also strongly condemned the Doctor for the *tendency* of many of his notes, to favour those fatal opinions, by which Europe has been overthrown. The Missionaries of the French Propaganda are in every country. Troy was not in greater danger from the arts of Sinon, than Prussia at this moment from the Abbé Sièyes.

The Author of the P. of L. said also, that Dr. Warton praised VOLTAIRE too much. Surely whoever is fully acquainted with the desolation and misery which Voltaire's

writings and principles have effected, will be surprized at the mildness of the term, by which they are characterized. "I have always been as ready (says Dr. Warton) to censure his *inconsistencies*, as to praise his talents." * Any person who has read Baruel's Memoirs of Jacobinism, will be astonished to hear of the *inconsistency* of a man, whose actions, writings, and principles formed one regular, *consistent*, and undeviating plan for the destruction of all religion and established government. I should have expected another tone and other language from a Doctor in Divinity.

I remember that Doctor Moore, in his View of the French Revolution, † tells us, it was Voltaire's misfortune not to be a believer in Christianity. He told us well. He says also, that his attempts to overturn the established religion of his country, cannot be excused. Why, well too. But he and Dr. Warton both concur in a strange observation, on the respect with which Voltaire treats Christianity in all his *Dramas*. ‡ Dr. Moore calls it a *peculiarity*. But what does that prove? Dramatick characters surely must be drawn consistently. A writer of plays must not openly outrage the government or religion of his country; more especially in a Roman Catholick kingdom. Neither the police, nor the audience, would suffer such characters and such representations on a publick theatre. Besides, an open, apparent respect and recommendation of Christianity was an essential part of Voltaire's plan to overthrow it. He was an actor himself

* Warton's Pope, vol. 1. Life of the Author, p. xxxviii. note.

† Vol. 1. p. 24.

‡ Dr. Warton's Edition of Pope, vol. 1. Life of Pope, page 38. "Voltaire was an *Unbeliever*; which however *never appears in his tragedies*."

himself in every thing, *Cujuslibet rei simulator et dissimulator*. The people knew nothing of the amulet, or horrid formulary, which he wore under his cap, and signed in every letter to his private friends. The "*Ecrasez l' Infame*," had not then been made publick. What could they know of his interior? On his knees before the Romish mass in a publick church; with a Confessor openly maintained in his house; with a chapel in that house, and regular daily service in that chapel; with every exterior reverence and obedience to the national religion and catholick superstition; the kiss of Judas was fidelity, when compared with the calm, deliberate, secret, exterminating hypocrisy of this arch Theomachist.

The first Traitor lived to repent, that he had "betrayed the innocent blood." The Sanhedrim of the day told him, "What is that to us, see *thou* to that." He cast down the money before the priests, and elders in the temple, departed, and perished by his own hand. The Sanhedrim of France, when they met, had indeed nothing left but the ashes of *their* Founder to canonize. What they could do, they did. They acknowledged *his* work, and *his* services, being so done and so allowed. If they had been inclined to take *his* pieces of silver and gold, it would have been very *lawful* for them to have put them into the national treasury, for it was THE PRICE OF BLOOD. They might have been still more consistent. They might at least have taken Ferney from his heirs for the use of the martyrs of the Revolution, and called it "The field of blood," unto this day. Upon my word, Sir, we are insulted with mere words on these subjects; when one Doctor calls them *peculiarities*; and a Divine of the Church of England terms them *inconsistencies*. I understand not these prudent submissions, these polite fears of giving offence to any literary cabals in this, or any other kingdom. I would court no favour, no patronage, no applause from those persons, whom upon what Dr. Moore terms the

" *Elite des Philosophes*," * the chosen elect of the modern philosophy.

If the name of Dr. Warton, and his age, and his merits are registered in every ountry, and in every climate, where the voice of English poetry is heard, and the name of Pope and his works venerated, the Progressionist might indulge his vein for panegyrick. He comes forth with such determined fierceness and prowess; he claims for Dr. Warton, whatever does or does not belong to him in all the territories of literature, with so sturdy an earnestness, that you would think neither a field, nor a blade of grass, nor an ear of corn belonged to any other person. He has all the boldness of a celebrated *advocate*, whose speech is recorded by *a female historian*: " Good people, if you do not declare and confess, " that ALL these lands and fields of corn belong to *my Lord* " *Marquis of Carrabas*, you shall all be cut as small as " minced meat." † I imagine we are all as terrified, as the peasants were, with the threats of *this Cat in Boots*.

Yet perhaps in this little island there *may* be found readers of Pope, who, in the fine language of The Progressionist, are ignorant, that " Dr. Warton has been for nearly half a " century one of the brightest ornaments to the classical " literature of his country." I am persuaded that many men, many women, and many children, are certainly ignorant of this truth (which the Author of the P. of L. never denied to a certain point), and yet they read Pope. If The Progressonist had plain sense, he would have changed his interrogatories, which admit of so easy an answer. He would

* Dr. Moore's View of the French Revolution, vol. 1. p. 23.

† Mother Goose's Tales of the Master Cat, or Puss in Boots.

would have found that the praise of classical erudition was granted liberally to Dr. Warton; and the defects of the critick rarely attracted any censure. If the Progressionist had thought, as well as written, he must have seen, that it was not the age of *Pope's Editor*, but the *Divine* who forgot his age, and the obligation of his profession, that was the object of his censure. In a vigorous, chearful, and respected old age, like Dr. Warton's, I discover no excuse for his conduct; and he who had so usefully and so honourably presided over the morals and learning of youth, could not have been ignorant of the tendency of so inflammatory and shameless a composition, as the Imitation of the Second Satire of Horace.

The question indeed is not, whether Dr. Warton is a man of learning and ability (which the Author of the P. of L. has not denied); but whether by unpardonable inattention, or by carelessness, or by design, he has not forfeited the publick esteem as *Editor of Pope's works*. He has suffered them to be degraded and contaminated by the insertion of some writings, which no readers called for, many had forgotten, and the greater part never knew. Some abler defence, than the Progressionist can make, is required. The evidence of the book is before us; the Doctor is taken *in flagrante delicto;* the protest of Mr. Pope is upon record; the decency and dignity of an Editor demanded a compliance with that protest; the character of the English Nation was violated, when the licentious were gratified, the virtuous disgusted, and the unsuspecting perhaps corrupted. Upon every principle the action was wrong; and it constituted a criminal offence in a moral and literary court. The Author of the P. of L. addressed himself not so much to Dr. Warton, as to the publick. I think he was, and is, right. The offence, (if I may use, by analogy, the terms of law,) was not bailable; no defence was

set up by the person accused, or by any man acting by his directions; and I maintain, that the Author of the Pursuits acted wisely and justifiably in following it up, and prosecuting the Doctor to conviction. The Reverend Doctor's office was to support morality, and to discountenance whatever *tended* to destroy, weaken, or discredit it. The maxim of the law is wise, true, and solid: *Quando aliquid prohibetur, prohibetur et omne, per quod devenitur ad illud.*" The Doctor and The Progressionist may answer this at their leisure.

The Author of the Pursuits is speaking of all the readers of Pope in every part of the world, where the English language is either spoken or understood. Whatever poet may be neglected, *his* works are studied. On the banks of the Ohio and the Ganges, his numbers are heard with delight; and to the inhabitants of those distant shores that author would vindicate the fame and consistency of the poet. In my opinion, The Progressionist has hazarded something more than the character of his understanding. I would also suggest to him, that " in justice to his friends, " his future labours should be confined to the care of *his* " *own* reputation." *

When Virgil had consigned his immortal work to destruction by his last injunction, Augustus interposed in behalf of the poet, and of all posterity. The gratitude of Italy has been, and will be, re-ecchoed by every civilized nation, till time shall be no more. But the request of dying men, and in particular of the virtuous and the eminent, should meet with sacred attention. By that declaration, Mr. Pope

* Junius, letter 5.

Pope left his works to the world (I use his own words) " *as* " *Mr. Warburton* * *shall publish them*, WITHOUT FUTURE " ALTERATIONS." He certainly provided for his own reputation, and the consistency of it, by this direction; and he departed in tranquillity. I think Mr. Pope has found an avenger of the wrongs his memory has suffered; and it remains for The Progressionist and Dr. Warton to reply:

" Id cinerem, aut manes credis curare sepultos?"

For my own part, I am not so schooled in ancient or in modern classicks. In the very winding sheet of the poet there is verge enough to trace the characters of his virtue, and of repentance for his errors.

Lighter charges require fewer words. The Author of the Pursuits reprobated Dr. Warton, and in my opinion justly, for having exhibited a contemptible, smuggled likeness of Mr. Pope. As to the propriety and kindness of this conduct, I refer to Dr. Warton's own words. " The portrait was " drawn *without his knowledge*, when he was deeply engaged " in conversation with Mr. Allen in the gallery at Prior " Park, by Mr. Hoare, who sat at the other end of the " gallery. *Pope would never have forgiven the painter had* " *he known it*. He was *too sensible of the deformity* of his " person, *to allow the whole of it* to be represented. This " drawing is THEREFORE *exceedingly valuable*.†" And THEREFORE the kindness and moral delicacy of Dr. Warton are exceedingly remarkable and conspicuous. In kindness to Dr. Warton, I sincerely hope that no critick

* Mr. Pope's last Will and Testament.

† Warton's Pope, vol. 1. p. ix.

critick will hereafter give the Progressionist fresh materials for writing in his *defence.*

The Progressionist is unwilling that any figures on the literary canvass of "*his adversary*" should be unnoticed or untouched. He wishes to re-animate them all. He has a dexterity bordering on the *Andröides*, and Automata of the day, and pretty much after the same manner. He pulls the strings, and the puppets dance, and sometimes continue longer on the scene than could be wished. The Author of the P. of L. contented himself with drawing a picture of life, as it is. The Progressionist would fain exhibit the figures distorted; and as he has often obtained for himself "the Praise of Folly;" has no objection to the caricatures of Holbein *.

He appears to great advantage in the character of A CONJUROR, *or* RAREE-SHOW MAN. His glass magnifies or diminishes at pleasure, but the objects are very clear. When he has prepared his little machinery, the company are admitted, and he begins.

First, he presents to your view at full length, the figure of *a Bishop*, drawn from the plains of Salisbury, with the happy genius of Stukely himself. He puts a wine-glass in his hand; by magick turns his port into *circulating* claret; next gives him a twist round before the spectators, writes his name on his back, and dismisses him.

Then, *presto*, A BARRISTER, from the fatigues of a long state-trial, and "incessant exertions" for Horne Tooke, Citizen Hardy, Thomas Holcroft, John Thelwall, and the whole crew. A bell rings, and up comes an apothecary with *opium* for Mr. Erskine, and the dregs for his clerk. A chariot

* See "Erasmi Moriæ Encomium figuris Holbenii."

chariot next appears; the door opens, and Mr. Erskine, in a kind of convulsive lassitude, falls back into his seat. A little mob of figures rises, takes off the horses, and drags *the Barrister* fast asleep into Serjeant's Inn, where he wakes just time enough to make the citizens and citi*zettes* a speech; he gives a yawn, and reposes again. He then wakes, and chants first a kind of *Graduale*, composed for the chapel of an intended republican *Conservatorio*, but without much *counterpoint*. Last, with a *voce di petto*, accompanied by one of his *virtuosi da camera*, the Barrister sings out various *stanzas* from his pamphlet on the French War, selected for the purpose; but perceiving how little effect they have, and finding his *portamento* drowned by an increasing chorus of "God save the King," louder and louder throughout *all the Inns of Court*; he drops his voice and his pamphlet together, and is carried off fast asleep, as before.

The scene shifts; and lo! an Under-Secretary of State, with a *Microcosm* before him. A distant view of *Eton* college, a transparency in the manner of Loutherbourgh. He tells the audience, that the Under-Secretary wrote and thought when he was a boy, and spoke when he became a man; and makes the spectators observe how very trifling the difference is between the little, and the great world, and the moral of the piece.

The Progressionist, or Raree-show man, next presents us with an auction room, with booksellers and their shop-men, and various other scholars round the table, who generally plead ignorance as to the value of the books, till a Doctor in divinity explains and nods; and he particularly takes care that the spectators shall know who the Doctor is. It was observable, that in the title page of one of the *old* black letter

books,

books, there was a figure of Prodigality, contented at last to feed *on husks* in a foreign country; but the company in general were so struck, or offended at the print, that *only one gentleman* would bid for the book.

The next change of scene is to a hall, or committee-room. A phantom rises with *scales* in his hand, inscribed "*Truth and Sense.*"* He puts into one the Baviad and Mæviad, the Pursuits of Literature, and some of the Anti-Jacobin newspapers; in the other the second edition of the Progress of Satire, the Impartial Strictures, some leaves from the Reviews and the True Briton, and Jerningham's poems for a make-weight, but all in vain; the art of the conjuror cannot prevent the air of the room from dispersing them by their own lightness.

We are next presented with the private study of a Doctor in Divinity, in which the sixth volume of Dr. Warton's edition of Pope's works is lettered *Rochester* instead of *Pope.* He strives hard, in laboured terms, to persuade the spectators that the scene-painter only is in fault; but the letters are too plain to be mistaken.

The scene then changes to a view of the coasts of Brittany and Normandy, with the images of Pantagruel and Panurge † in the ship, when they met nine sail *spooming* before the wind, full of Dominicans, Jesuits, Capuchins, Austins, Bernardins, Cordeliers, Carmelites, and the d--v-l and all of holy monks and friars who were going *to council* at the castle of W——. He shews you how Panurge played the good fellow *after the storm was over*, and would fain have sung with Friar *John* ‡ the *Contra Hostium Insidias*, as matter of breviary.

* See the motto to the Progress of Satire; concerning "*the addle-headed publick*," or the English Nation; and HIS OWN "*Scales of Truth and Sense.*"

† Rabelais, b. 4. chap. 18, &c.

‡ *Q.* Whether an ancestor of *John* Milner, of Winchester?

breviary. The Progressionist then comes forward himself, and gives you to understand that *his own* name is *William* Dreadnought, and swears, " by the pavilion of Mars, that he fears nothing but danger."

One of the last scenes exhibits Samuel Johnson in a *desert* island, and Junius (from the neighbourhood of *Stow*) in a mask; and between the two, uprises " *Jack the Giant-killer* in a coat of darkness." In the back-ground a figure of St. John in the wilderness, in chiaro oscuro, with an inscription from the Bible *.

The Progressionist having thus for some time recalled the publick attention to the objects of his panegyrick, by such a judicious exhibition, suddenly quits his character of Raree-show man, and the language of the Fantocini. He next commences *verse-maker*, and having snuffed up a sufficient quantity of the fatal blossoms on the celebrated tree near Helicon, † *whose scent alone is death*, he rhymes lustily and furiously, and not without great danger to himself. He tells us *how* Satire was born and bred, and *how* she grew up, married and had children, and what were the names of the children, and who were their nurses. ‡. But in spite of all his lusty efforts, the language is still that of lullaby, and it is well, if we can recollect even the matters of fact. But as he himself recollects, that *the zeal* of a certain description of persons must always offend, but most of all in rhyme, he not unwisely divides his labours.

Verse-

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* See the end of The Progressionist's Preface, 2d edit.

† Est etiam in magnis Heliconis montibus arbos,
Floris odore hominem tetro consueta necare.
Lucret. l. 6. v. 786.

‡ See " The Progress of Satire," from p. 1. to p. 28; that is, " *the whole of the verses.*"

"Verse-man or prose-man, term him which you will,
His head and heart come flowing through his quill;
His *foes* will wish his life a longer date;
But scarcely will *his friends* lament his fate."

The Progressionist then suddenly drives to Westminster-hall, and casts a longing lingering look upon the benches in the different courts, particularly in the King's Bench. Gowns, briefs, demurrers, replications, issues, and libels dance before his eyes in legal confusion; and his language is the unnatural mixture of law, nonsense, verse, and absurdity. It is in short any thing but the common *parlance* of Parnassus, and the courts above. He should take a little instruction from "*The Pleader's Guide*;" which the friends of wit and good sense have long wished to see compleated. He toils and groans, and would fain give Mr. Barsister Erskine a retaining fee against the Author of the P. of L. "who, (as he declares) "holds barristers in such supreme contempt." It would, however, be difficult to prove this. He speaks indeed of the dulness of lawyers in state-affairs; but as to their dignity, brightness, integrity, and intelligence in their own department he does not so much as hint at them. But, I hear, general dulness is implied in the charge. I make no doubt if some literary Charles Surface were to ask the Progressionist, like *Moses* in the play, if it were not so; he would say with the little Israelite, "O *yesh*, I *vill* take my oath of that." Really from the specimen he has given, you might also take him for Moses in another point, when Sir Oliver enquires after the family library. "I don't think, says Charles, that MOSES *can direct you there*."—No, no, he replies, *I naiver meddlesh vith books*." Now The Progressionist certainly does *meddle* with books; but as to understanding their contents, or the plain sense of a single argument in law, prose, or verse, "*dat ish quaite out of hish* way."

 Whether

Whether logick originally begat law, or law engendered logick, I know not; but there is often some pleasant confusion between them. Yet I would advise the Progressionist to speak with more respect of Duncan's Elements, than he does of Blackstone. It is plain, that he has been formerly engaged in an *academick* hunt after truth, and has endeavoured, with very great diligence, to distinguish a curve from a strait line: but all his industry has been in vain. If Eton and Oxford united their great masters in philology and philosophy, in the cultivation of the Progressionist's understanding; I will say with Cicero, "Invideo sane Magistris, qui illum, tantâ mercede, nihil sapere docuerunt." I am sure he will never make an honest livelihood by his logick, his law, or his verse. He gravely tells us, that the irrefragable argument of whips and bludgeons is against the King's peace; but that *an action for damages* lies against the Author of the P. of L. Poor man! I am sure none but his own bookseller will ever sue the Progressionist for damages. I believe he is like Ebenezer Broadbrim, in Foote's Devil on Two Sticks, and would willingly "send for *a sinful man in the flesh*, called an Attorney, to prepare a parchment, and carry the Author of the Pursuits to judgment before the *men clothed in lambskin* at Westminster." I think however the cause of the P. of L. might be safely entrusted to Lord Kenyon. His Lordship exercises the talent of classical quotation with too curious a felicity, to be very angry at the application of Horace, *except in a translation.* You remember the discourse between Trebatius and the Poet too well, to trouble you with the passage. In my opinion, in these times, the Plaintiff against the Pursuits, (like the Progressionist by the publick) would be hissed in Court, my Lords the Judges would laugh, and the Defendant be dismissed.

The Progressionist tells us, with great effect, of the approbation which has been given to his *Essay* by many of the best judges,

judges, and *by the publick in general.* He says, "he scorns to quote the private conversations of any man in favour of *his work.*" It is most certainly true, that Mr. Bryant, Sir George Baker, Mr. Gifford, and Mr. Antony Storer, have expressed very favourable opinions of "the Pursuits of Literature." *Two* of these *four* gentlemen the Progressionist could also name, as his panegyrists. Prudence and gratitude however induce him to decline it. It seems he has some regard for the character of *the two.* But he cannot stir a step without shewing his literary lineage, and hereditary right to the broad honours of the Dunciad. He is not indeed witty himself, but he has half Falstaff's merit; he is, and will continue to be, the cause of wit and pleasantry in other men. There is an amiable modesty in with-holding the names of the *two* panegyrists, while the names of above *two* hundred and twenty *two* thousand, or more, are alluded to, namely, *the Publick in general,* who have applauded the Progressionist's little pamphlet. I will supply him with a sentence for the next edition, very much to his purpose. It is conceived in the following words.

"I, THE PROGRESSIONIST, do here return my most humble thanks, *to the utmost of my poor capacity,* and with extreme gratitude, to his Majesty, and both Houses of Parliament, to the Lords of the King's Most Honourable Privy Council, to the Reverend the Judges English, Welch, Scotch, and Irish; to the Clergy, Gentry, and Yeomanry, the Provisional Cavalry, Fencibles, and Volunteers; and in particular, to my worthy friends in Westminster Hall, the Inns of Court, Moorfields, and all other halls and fields; *for their generous and universal acceptance of* THIS MY DIVINE TREATISE."*

I am indeed willing to believe, that not an Empyrick in the country has his study filled with so many attestations to his

* Tale of a Tub, sect. 10.

his extraordinary merit. He need only take his *patients* before my Lord Mayor, to swear to the truth, and then seal every copy of his Essay with his own name and seal, with directions *how* to use it. But, like other quacks, he records only the cures.

In the last page of his *Postcript*, he assumes a more awful appearance. The Bird, to whose quill he is so much indebted, believes that he frightens passengers by lifting up his bill, and hissing. This is quite in character. He absolutely threatens the Author of the Pursuits "*with a continued Commentary*" on his work. "Such a Commentary, says he, I had sketched, and had *some thoughts* of publishing." He reminds his reader of Colly Cibber, and the furious Mr. John Dennis; and if he should go on in this manner, it may perhaps be necessary to give some new account of "The strange and deplorable phrenzy of the Progressionist." Nay, should the two well-known lines be produced,

"Some have at first for wits, then poets past;
Turn'd criticks next, and prov'd plain fools at last:

There is great reason to think, he would fling down the book, like Mr. John Dennis, in a terrible rage, and cry out, "By G—, he means me."

But it seems, his Commentary is reserved. I make no doubt it will be penned by the light of Mr. Chalmers's *critical* lamp; or of the modern invention, which consumes it's own smoke. I believe Pope might as soon have dreaded a Commentary (for he too was threatened with a Commentary) from the pen of Matthew Concanen, *who was bred to the law*, or have been affected by the scurrilities of such men in the British and London Journals of his time.

But The Progressionist tells the Publick, *who have applauded* HIS WORK, that he has actually begun to sketch the Commentary. Here again is another palpable imitation of one of his Predecessors. He reminds me of Mr. Giles Jacob, *who was bred to the law*, like Mr. Matthew Concanen. He also *told the Publick*, that he diverted himself with poetry, betweeen the intervals of his more laborious studies. He again *told the Publick*, that " *He* (Mr. Giles Jacob) has by him a poem of his own writing, *not yet finished*, which begins thus, &c." The plagiarism of Dunces is natural. But the imitation of the Progressionist is defective in one point; he has not told the Publick, *how* his Commentary begins. If " The Progress of Satire" may be considered only as the beginning, I would advise him, not even to advance so far as the celebrated Canto of the Bear and Fiddle, but to break off at an earlier period.

But you must now prepare yourself. I am to announce the fatal catastrophe; *the death and demise* of the Author of the Pursuits of Literature, declared by the Progressionist. Hear his words. " I perceive *my Adversary* sinking without a blow. We now scarcely ever hear of the Pursuits of Literature. The Author HAS HAD HIS DAY! and will be more *remembered* hereafter, (if he is remembered) IN THE WORKS of *his Antagonists*, than by his own!!!".

So sunk the stone of David into the front of the Philistine: so falls the Author of the Pursuits of Literature by the hand of the Progressionist! MORTALITATEM EXPLEVIT!

As his friend I must lament him. I will report him, and his cause to the unsatisfied. I know he loved his country, and would fain have done her some service. I heard him say, " She has my dying voice."

As

As the election lights on me, as his Apologist, I must rise from this scene of death, and say a few words. Since the Author of the P. of L. "HAS HAD HIS DAY," *and is no more*; I will request a few minutes in his behalf. The Progressionist yet lives, and posterity will wonder at his labours, in proportion to the admiration of the present age.

Many are the sayings of the wise and eminent, concerning the love of fame, and of honourable estimation. Tacitus and Milton have declared it to be the last infirmity of noble minds. Mr. Pennant has improved upon the text, and first taught us to anticipate the pleasure of dissolution. But the desire of life and reputation increased with the supposed extinction. The sensible warm motion of the ingenious Naturalist soon chose to resume it's functions. The Pæonian herbs from *Hindostan* have convinced the publick that he had only suffered a suspended animation; and it would be kind if he would inform us all, but authors in particular, what dreams attended him in this sleep of death.* The Progressionist, full of his own ideas, has no desire of becoming a *kneaded clod*; but waits patiently for his destiny.

Yet if I were in his situation, I should take the celebrated Peter Porcupine,† for my example. I may here observe, that America has not a more active, zealous, and useful citizen, or Great Britain a warmer friend, than honest Peter. In his literary features he is rather roughly stamped; but he understands the time. He can descant upon the deformity of

 it,

* See the Life of *the late* Mr. Pennant, written by Himself. Since his departure from the world, he has published a history of *Hindostan*, in 2 vols. 4to.

† Willia Cobbet.

it, and hold a looking glass to the world, wherein they may see strange sights. There is a vigour, a simplicity, and an upright intention in all his works, which speak to the heart. When Nature and honesty are working at the root, the plants will be sound and healthy. *Læta et fortia surgunt, quippe solo Natura subest!* I offer, with pleasure, this passing tribute to a bold, sensible, industrious, spirited, and most deserving man.

I wish the Progressionist would profit by his modesty, and imitate it. Let him say fairly for once with Peter; "I should never look upon my family with a dry eye, if I did not hope to outlive my works.*

But though the Author of the P. of L. "HAS HAD HIS DAY," *and is no more*; yet I still think we hear of his work, and other countries hear of it too. It seems as if they would not willingly let it die. In the very day of turbulence, terror, and rebellion, Ireland thought proper to adopt and *naturalize* it. Literary leisure still found a place with loyalty in her best subjects. May the times of refreshing and restitution soon arrive, CUSTODE RERUM CÆSARE! May the words of a poet be soon realized by the great and good CORNWALLIS, in that deluded, unhappy, and distracted kingdom.

Janum clausit, et ordinem
Rectum, et vaganti fræna licentiæ
Injecit, amovitque culpas,
Et veteres revocavit artes!

I am

* See the Republican Judge, or the American Liberty of the Press, &c. by William Cobbet, or Peter Porcupine, p. 49. Printed for Wright, Piccadilly. This pamphlet should be read.

I am also pleased to record, that beyond the Atlantick, in that country which has resisted, and is at this instant resisting, with a temperate, collected, firm, and reflecting wisdom and spirit, the tyranny, the arrogance, and the shameless insidious corruption of the Ministers of France; this work on the Pursuits of Literature is *now* circulating. The inhabitants of the United States find in it the true principles of practicable government, and the exposure of pretended patriots. They find the principles of religion recommended and enforced, without bigotry and superstition, or the indifference of an accommodating philosophy. Whatever is important to man, to social order, and to the bonds of all good government, is shewn by reason, by precept, and by example. They find the men, the measures, and the doctrines marked, which conduce to that end.

I now speak only of the work, as the Author himself *is no more;* and even the Progressionist may adopt the sentiments and expressions of his favourite Horace:

Qui prægravat artes
Infra se positas, *extinctus amabitur idem.*

It is indeed singular and surprising, when we are told, that "*the very purpose* of my *deceased* friend's work is to exalt, or depress the fame of contemporary writers at his sovereign will and pleasure."* Such is the assertion of the Progressionist. The kindred malevolence of his *Impartial* Brother informs us in terms much stronger, and with still more effrontery, that "The Pursuits of Literature is an *indiscriminate abuse* levelled against genius and ability of *every* description;" and that it is "An endeavour to depreciate the

 abilities,

* Progress of Satire.

abilities, the learning, and the morals of THE BEST, THE WISEST, AND THE GREATEST OF THE SONS" (a) of Great Britain.

An appeal to the work itself is the best answer. If you turn to the book, you will not be less disgusted, than indignant at such a charge. The incubation of heated dullness upon malignity could alone generate such an abortion. For my own part, I wish you would once again have recourse to the pages of the Pursuits of Literature, which, as we are told, is " An *indiscriminate abuse* levelled against genius, and ability of *every* description;" and in which, as it would seem, *nothing* is to be found in praise of living contemporary writers.

Is the panegyrick on Mr. Bryant, *nothing?* Are the recorded and repeated eulogies on Mr. Burke, living and dead, nothing? Is the praise so liberally given to Mr. Roscoe, nothing? Is the feeling encomium on Mr. Melmoth, nothing? Is the solemn and dignified recommendation of *parts* of Mr. King's work, nothing? Is the tribute, so justly deserved, to the philosophick genius of Mr. Atwood, nothing? Is the character of Mr. Pitt's eloquence, firmness, and ability, nothing? Is the honourable testimony to Bishop Hurd's merit, " the laureat wreath of Worcester," nothing? Is the record of Bishop Watson's literary services, professional labours, and sacred eloquence, nothing? Is the memorial of Count Rumford's active and unceasing benevolence, nothing? Is the generous and just praise of Mr. Gifford, a rival poet in the same province, nothing? Are the poets Beattie, Cowper, and Cumberland; the ingenuity and deep researches of Mr. Maurice; the classical and judicious

(a) Impartial Strictures, &c. p. 26 and 27.

cious labours of that polite scholar Mr. Lumisden; the amiable mildness of the very learned Mr. Cracherode; the scientifick skill and unwearied perseverance of Mr. Samuel Lysons; the honourable, virtuous, efficient, and constitutional labours of Mr. Reeves; or the pious patriotism of Mr. Bowdler, passed over in silence and without honour? Are the professional exertions of that excellent, humane, and learned lawyer, Sir John Scott; or the dignity, knowledge, and temperate eloquence of the Rt. Hon. Mr. Addington, forgotten or disregarded? Are the erudition and medical skill of the venerable Dr. Heberden, Dr. Glynn, Sir George Baker, Dr. Milman, and Dr. Littlehales; the philosophical researches of Mr. Abernethy; or the rising genius, and talents of Mr. Westall; unnoticed? Is the glory of Architecture, Mr. Wyatt, or the fancy of Mr. Soane, without remembrance? Is the respect paid to the learned diligence of Mr. Isaac Reed; to the polite manners, and extensive parliamentary investigations of Mr. Hatsell; and to the correct understanding of Mr. Planta, to be considered as nothing? Is the tribute to the liberality, the abilities, and generous exertions of Sir Joſeph Banks, nothing? Are the testimonies to the erudition, piety, and talents of Dr. Paley, Mr. Wilberforce, Dr. Hey, Dr. Blaney, Dr. Vincent, and Mr. Gisborne, nothing? Are all the juſt honours offered to Dr. Douglas, the Bishop of Salisbury; to Dr. Sutton, the Biſhop of Norwich; to Dr. Yorke, the Bishop of Ely; and Dr. Porteous, the Biſhop of London; to be considered as nothing? Are they all dead? Is their virtue all defunct? or are they not ſtill among the *living* ornaments of their Country?

Surely this is a voluntary offering to *living*, contemporary merit. I consider it, Sir, as a libation from

that Pierian vase, which the Theban once described, as sparkling with the choicest dew of the vine. In this at least the Author of the Pursuits of Literature has approved himself, as the herald of *living* genius, truth, and virtue.

But must we say, that " the *abilities*, the *learning*, and the *morals*, of THE BEST, THE WISEST, and THE GREATEST of the Sons" of Great Britain, are depreciated, because such persons as I shall recite, without one word of comment, from the book before me, are not mentioned with particular honour or commendation? Must we consider THEM (however good, wise, or great they may be,) as " *the best, the wisest, and the greatest of the Sons*" of Great Britain? Are we to ſtile Horne Tooke, Dr. Priestley, Lord Stanhope, Dr. Parr, Mr. Porson, Dr. Darwin, Peter Pindar, Mr. Lewis, Mr. Knight, Mr. Jerningham, Mr. Boscawen, Mr. George Steevens, Mr. Ritson, Mr. Ireland, Mr. Tierney, Gilbert Wakefield, Dr. Geddes, CHARLES JAMES FOX, Richard Brinsley Sheridan, Mr. *Barrister* Erskine, the Duke of Bedford, Lord Lauderdale, Lord Lansdown, Mr. Joſeph Jekyll, William Godwin, Thomas Paine, Thomas Holcroft, or John Thelwall, as absolutely " THE BEST, THE " WISEST, AND THE GREATEST OF THE SONS" OF GREAT BRITAIN?

If ever contemptible sophistry and gross falsehood were to be found in a charge, they are found in this charge. Upon my word, Sir, it is either egregious trifling in the Progressionist, and his *Impartial* Brother to talk in this manner; or it is wilful, wicked, shameless, and scandalous misrepresentation. It betrays a corrupted heart, and an irritated head. There is besides

such

such a stupidity and dulness in the mode of the attack, which all the "urticæ marinæ" or sea-nettles, so *lovingly* recommended by one of the Commentators on Shakspeare, could not excite into action. I would ask with Junius, "Is the union of *Blifil* and *Black George* no longer a Romance?" (*a*)

I think the declaration of the Author of the P. of L. may be *now* fully justified. It may be deduced in all its parts; and the work itself proved to have been begun, conducted, and compleated upon publick principle alone. The words of it's Author may now appear with new force, and with truth not to be resisted. "The work was written "upon *no* private motive whatsoever; but simply and solely "as the conduct of the persons mentioned or alluded to, or "the manner of their compositions, or the principles of "their writings, tend to influence and affect the learning, "the government, the religion, the publick morality, the "publick happiness, and the publick security of this "Nation." (*b*)

The author of the Pursuits of Literature is said by the Progressionist "to have disdained *(while he was yet living)* to name any of *his adversaries*, or to reply in detail to any of their accusations." I think he was right. He is said also, to have corrected some mistakes pointed out by the Progressionist, and not to have acknowledged *the kindness*. The confusion in this man's mind is equal to it's

(*a*) Junius. Letter 57.

(*b*) P. of L. Preface to the First Dialogue, page 42. 7th edit.

irritation. I presume, before an obligation is personally acknowledged, a favour must be received. If indeed I could believe, that he had ever attended for a moment to *such* a Critick as the Progressionist, I think he must have remembered an allegory preserved by Pausanias, (*a*) and beautifully restored to it's original meaning by the celebrated Dean of St. Patrick's. It is this. " The " Nauplians in Argia learned the art of *Pruning* their " vines, by observing, that when AN ASS had browzed " upon one of them, *it thrived the better*, and bore fairer " fruit." (*b*)

The Progressionist absolutely condemns the poetry of the Pursuits of Literature. This is unfortunate; but he is positive in his assertion. From *such* a judge, (for whom, I suppose, Cremona and Mantua might formerly have contended) it is difficult to appeal. He and his *Impartial* Brother produce thirty or forty lines, out of near sixteen hundred, some of which might certainly be improved, and they exult in their discovery. That author indeed appealed to the lovers of Dryden and Pope; and (*if he were yet living*) I am convinced he would continue to do so. Read his *poem* again, and I think you will be persuaded that he acted wisely. You recollect, that Dryden, in his latter days, once addressed Congreve in these pathetick lines.

Be kind to my *remains*; and oh, defend
Against your judgement, your *departed* friend;

Let

(*a*) Τα λεγομενα ες τον Ονον, ὡς επιφαγων αμπελυ κλημα, αφθονωτερον ες το μελλον απεφηνε τον καρπον. Pausan. Corinth. lib. 2. c. 28. p. 201. Ed. Khunii.

(*b*) Tale of a Tub, sect 3.

Let not th' insulting foe my fame pursue,
But shade those laurels which *descend* to you."

But all which I shall offer in the defence of the Author of the P. of L. shall be strictly according to my judgment, and my knowledge of him. For my own part, if I knew him right in his *poetical* education and character, I will speak of him, *as he was.*

From his very childhood he grew up in silence and in solitude; neither seduced, nor diverted from his purpose; in a quiet independance; not embarrassed by difficulty, or depressed by neglect; constant in thought; waiting patiently for his hour; of the world not unknowing, though unknown. Much and often would he muse on other times; and dwell with the bards and sages, whose names are written in the books of fame and eternity. His studies and his meditations were an habitual poetry. To those who observed the mantle he would sometimes wear in his *youth*, it seemed

Inwrought with figures dim, and *on the edge*
Like to that sanguine flower, *inscribed with woe.*

But he never blamed his fate. Most of all, he reverenced the lyre; and sought out those who could strike the strings most cunningly and sweetly. One such he found. He looked abroad through all the realms of Nature; through her scenes of majesty, of softness, or of terror; the wilds of solitude, the stormy promontory, the cultivated prospect, the expanse of forests, the living lake, the torrent, or the cataract. By the shores of the interminable ocean, on the cliffs, and on the ragged rocks, he found and felt the power of inspiration. But still his fancy wandered chiefly in the mild retreats of the elder poetry, the banks of Mæander,

and

and the Mincio. The scenes of ancient Greece and Latium were the hermit haunts of his imagination. In the valley of Tempe, by the hill of Hymettus, and the grove of Plato, he first heard, and learned

The secret power
Of harmony, in tones and numbers hit
By voice, or hand; and various measur'd verse,
Æolian charms, and Dorian lyrick odes,
And His, who gave them breath, but higher sung.

Sometimes reclined on the verge of Castalia, he would drink of the *original* fountain, whose murmurs were familiar to him. Last of all, in the moments of divine and of serene delight, he would ascend the chariot of the Muses, and fix his eye, but not without *superior* guidance, upon the central heaven. Such, indeed, is the right of Poets, whose interest is that of their country; whose gain is not lucre, but the hope of an honourable acceptance.

I speak as if I could myself take a part in these ennobling labours, and august contemplations. But other cares await me. I feel myself dragged back once more to darkness, and the Progressionist. The descent to Avernus is said to be easy, but I choose Homer, Virgil, or Dante for my guides and companions in such a region.

Recall then for a moment all that I have advanced. Consider and estimate the temper, the conduct, the sentiments, the scurrility, and what the penury of language constrains me to call, the *arguments* of the Progressionist. He has lavished upon the Author of the Pursuits of Literature every opprobrious and brutal term, which even *his own* language could supply. He has called in sophistry and falsehood to assist him in misrepresenting his words, his actions, and his intentions. And now—will you give me credit when

when I repeat it?—He gives at last three solitary lines to the praise of a passage or two, which it seems, are spirited and eloquent, in behalf of publick order, morality, and religion. If I had been the Author of the P. of L. I would have returned such impudent panegyrick upon his hands, with the contempt he deserves, and has incurred. *Tollat sua munera cerdo.* Let the cobling donor take his gift back again. Pope is still more to the occasion:

> Of all mad creatures, if the learn'd are right,
> It is *the slaver* kills, and not the bite.

To conceive, Sir, that such men *can* confer praise, is an insult to any understanding. The publick do not wait to discover what is eloquent and spirited, from such wooden oracles. The State will acknowledge it's best friends, and Literature it's best defenders, without their assistance or direction. Such men have neither part nor lot in the region of the Muses. In the temple of immortality their voice cannot be heard. Even the names they would fain present to the guardians of that temple, would be rejected from the unworthiness of the votaries. The Swans would drop their beaks, and the stream flow backward.

I would not have stooped to notice this man, and his *Impartial* Brother, for *their own* sakes. Writers of their description are quite innocent, when they are quite angry. But there is a respect due to the English Nation, which the Progressionist terms "*the addle-headed Publick*," and which, I maintain, has honourably received a work dedicated to their service. If I knew the names of either of these writers, I would not embalm and preserve them in this Apology for my *deceased* friend. The Progressionist may be suffered to sink in *his own* verse and prose. I would leave *Sir Fretful* between Sneer and Dangle. But

as

as to the deliberate defender of Mr. Lewis's "MONK" in the face of an insulted kingdom, I would consign him to the vindictive malice of the Cloyster, and all it's impurity; or to the more wretched drudgery of palliating ribaldry, and blasphemy. *Such* are the men, Sir, who declare themselves the enemies of the Poem on the Pursuits of Literature. But the spirit of it's *departed* Author may have yet some consolation.

Non *illâ* manes jacuere favillâ,
Nec cinis *exiguus* talem compescuit umbram.

Whoever indeed stands forward at such a perilous period as the present, with boldness, confidence, and an honest intention in the publick service, with a name or without a name, known or unknown, is surely worthy of some regard, and I should think, of kindness. But when a gentleman (without *any* interest, but that of every other subject in the country,) has devoted his time, fortune, and ability in the hope of being useful, it is but a common cause to rescue *his memory* from the gripe of injustice, and the fangs of malignity. When he has defended THE TRIPLE FORTRESS of Religion, Morality, and Literature, from it's foundation to the topmost battlements, must he be left on the field without the common honours of a common soldier? Because a few trumpery Poetasters, half-critics, jugglers in science, or indecent Commentators are held forth and consigned to ridicule or contempt, as they have respectively deserved, must this work on the Pursuits of Literature be degraded and depreciated? I trust not. The Publick will never suffer such impotence and dulness, such Under-conjurors and Journeymen Astrologers, the Sidrophels and Whacums of the

the day, to read *backwards* for them the great page of Literature, and declare the interpretation of it. When the Sun is high in the heaven, who asks for subsidiary light?

Literature indeed, at this hour, can hardly be divided from the principles of political safety. Satire also has a character, which she was never before called upon to assume. *Sensum cælesti demissum traxit ab arce!* She must *now* co-operate with the other guardians, and watchful powers of the state in her degree.

Such AN UNION is now demanded of the minds, the talents, and fortunes, of the souls and bodies, of all the inhabitants of Great Britain, as never before entered into the hearts of Englishmen to conceive. We must be preserved from the tyranny and power of France; from all her principles, and from all her arms, open or concealed, mental, moral, or political. I have pride and satisfaction in seeing, and feeling that we are all *so* convinced. We know we must die, or defend ourselves from THE MONSTROUS REPUBLICK.

Instat terribilis vivis; morientibus hæres;
Nulla quies: oritur prædâ cessante libido;
Divitibusque dies, et nox metuenda maritis;
Emicat ad nutum stricto mucrone minister!

If we consider it from the commencement, it has threatened, devoted, and given over all it's victims to desolation, wretchedness, plunder, and final death. BLOOD is the cement of the Republick of France.

Some victims have bled for principle, others for example, some for funeral pomp, and some for a civick feast. Blood must flow. Each Faction has delivered over it's predecessors to death. The Priests of Reason hold their rites in the field of Mars. First indeed, they soothe awhile their savageness with song and festival. But these are the

preludes of sanguinary cruelty; the stops and pauses of their war-symphonies. With their laurel and cypress branches bound together and dipped in blood, they advance to the altar, and perform their abhorred lustration. The Manes of all that is brave, and all that is ferocious, are invoked in their democratick incantations to Reason and her Republick.

Sævis opus est, et fortibus umbris;
Ipsa facit manes; HOMINUM MORS OMNIS IN USU EST.

On the blood of their murdered Monarch they have sworn hatred to tyranny; and they have established a Directory. On the blood of innocence and virginity they have sworn to restore, and to protect the female dignity; and they have annulled the bond of marriage, and the charities of consanguinity. On the blood of their Generals streaming on the scaffold, and on the blood of armies partially devoted by other Generals in the day of battle, they have sworn to give honour, and *encouragement* to the Defenders of the Republick. Such are their decrees; such are their oaths registered in blood. All is contradiction with them, yet all is in action. Principles of the moment, principles of reflection, principles of desolation, principles of safety, all have had their hour; all have risen and fallen. Banishment and deportation have now superseded the axe of the guillotine, and the sabre of ruffian massacre. How long?—All changes with them: all, but the fixed lust of plunder, and aggrandisement, and the rooted hatred to Christian Religion. To every government, and to every establishment in Europe they apply but one axiom, "WHATEVER IS, IS WRONG!"

Whoever strives to resist such an adversary, upon principle and reflection, with eloquence, or wisdom, or learning, in the robes of state, or in the vestments of religion or law, with arms in his grasp, or with well-directed

opulence, by counsel, by precept, or by example, must be numbered among THE FRIENDS OF MAN.

I am most serious in my words, and earnest in my thoughts. I have been instructed by these great events, to consider all actions as of some weight, and that nothing is *now* to be neglected, as wholly unimportant. If the efforts of the united genius, learning, poetry, and eloquence of a country can be directed with strength and discretion, in their proper and natural courses, we may yet have confidence. Enterprises of *great pith and moment* will succeed, and a righteous security may be established. Consider for a moment what is the hope of bad men. The Orator of Athens has declared, "Their hope of safety is placed IN THE EXCESS OF THEIR WICKEDNESS, AND INIQUITY ALONE*." The haunts, and caves, and tenements, and sculking huts of sophistry, anarchy, rebellion, democracy, and Jacobinism, will at length be fully revealed, and *finally* levelled and ruined. When the fountains of hallowed fire are once opened, and flowing with liquid purity in the silence of the night, the objects which darkness would conceal, are not only discovered, but destroyed.

The force of France is indeed formidable; but HER PRINCIPLES, wherever they take root, and grow, and bear, are *alone* invincible. If we think otherwise, I fear, we deceive ourselves, and the truth is not *with* us. France invites every European government to suicide. Her high Priest† told her long ago, that no Government could perish but by it's own hand, and by it's own consent to die. The Government of Great Britain has given no such consent. Her King,

* Εν τη της πονηριας ὑπερβολη την ελπιδα της σωτηριας εχει. Demosthenes Orat. 1. Contra Aristogiton. pag. 483. Ed. Benenati Gr. 1570.

† Voltaire.

King, her Nobles, her Commons, her Senators, her Statesmen, her Lawyers, her Artists, her Merchants, her Citizens, her Peasants, all maintain and declare with *one* voice, and with arms in their hands, "GREAT BRITAIN HAS GIVEN NO "SUCH CONSENT." She has not lifted up her arms against herself: she is willing and desirous to live. She has humbled herself before GOD the Judge of all, through the Great Mediator of humanity. She knows her strength, and has felt her infirmity; she is earnest for her preservation from her foes within and without; and having done all, and still committing herself, and her cause, TO HIM who judgeth righteously, She hopes yet to stand.

Whether the end of all things may be at hand; and what the decrees of Eternal Power, Wisdom, Justice, and Goodness may intend in the last resort, we acknowledge to be inscrutable. But we trust, it cannot be deemed an unwarrantable presumption, to suggest or to affirm, that, if the attributes of God are true; if man is *his* creature, and governed by *his* laws; the opposers of this overbearing, desolating, impious, and UNIVERSAL Tyranny must be justified BEFORE HIM. As to us, the inhabitants of Great Britain, if we would exist at all, we must be preserved AS WE ARE. Our Constitution is not lost; and the ramparts we have raised around it, will maintain it entire. Our liberties are supported equally against arbitrary power, and against the engines of licentiousness and democracy. UPON US the destiny of Europe, and perhaps of the whole civilized world, ultimately depends. It seems placed in our hands: a fearful and an awful charge.

Omnia Fata laborant,
Si quidquam mutare velis; UNOQUE SUB ICTU
STAT GENUS HUMANUM!

I am sure words on this subject cannot be thought out of season, or out of place, while terrors are yet gathering around

around us. Circumstances, have instructed us all, not to regard any thing as common, which is designed for the publick service.

In consideration *therefore* of the importance of every *single* effort, and of the tendency of individual zeal and labour in the common cause, I have written this letter, and now deliver it to the publick. I have stood forth as the apologist and defender of the principles, the justice, the severity, and the composition of the Poem and Notes on "The Pursuits of Literature." My business has been not to produce what is excellent in the work, but to shew the futility and falshood of the objections to it. I know not whether it called for any defence; but it is not uncommon for some persons to suffer themselves to be misled by superficial and malevolent writers and observers, when they have a specious appearance.

The numerous appeals, in the notes to "The Pursuits of "Literature," to various authors in languages not universally understood, or partially studied, have diminished some portion of its general effect. I have designed to remove this inconvenience by the present attempt. If any person shall hereafter be enabled to understand the force of Grecian or Roman wisdom better than he did before; or if one English reader, and a lover of his country, shall be induced to peruse the work, who without this translation, would not have attended to it at all; I shall not look upon my labour as useless, or unrewarded.

I have prefixed to the Title-page a few lines from Pindar, of some signification. You will consider them, as if *the departed* Author of the Pursuits of Literature did himself address you by me. The paraphrase and the meaning of them *in a very extended sense*, is this. "The Time is now

 arrived

arrived, in which all persons should fully understand whatever is of importance sacred or civil. There should be no ambiguity; all should be laid open, and justly comprehended. Though without authority, and in a very private station, I will consider myself in some measure, as sent forth in the publick service. I have declared, recommended, enforced, and appealed to the wisdom, the eloquence, the doctrines, and the experience of our forefathers in every age, and in every country. I have shewn what is that heroick virtue, and dignified deportment which are required of my countrymen in this revolutionary age; that they consist not in patience, but in action; and that the sword, the voice, and the pen must be united in the common cause for the common salvation. I will preserve this integrity to the last: I WILL SPEAK THE TRUTH."

I am, &c. &c. &c.

SEPTEMBER 1798.

THE END.

TRANSLATION

OF THE

GREEK AND LATIN PASSAGES

QUOTED IN

THE PREFATORY EPISTLE.

TRANSLATION,

&c. &c.

MOTTO to the TITLE-PAGE of the TRANSLATION.

Νοῆ—

σαι καιρος αριστος.

Εγω ΙΔΙΟΣ ΕΝ ΚΟΙΝΩ σταλεις,

Μητιν τε γαρυων παλαιγονων,

Πολεμοντ' εν ἡρωϊαις αρεταισιν

Ου ψευσομαι. *Pind. Olymp. O.* 13.

"This is the season for the right underſtanding of the subject which is before us. I, as a private man sent forth, in some measure, in the publick service, will speak the truth; while I am declaring to you the whole political or sacred counsel and wisdom of our ancestors, and all their heroick virtues displayed in war."

P. 1.

Post resides annos, longo velut excita somno,
Romanis fruitur Musa *(Britanna)* choris:
Sed magis intento studium censore laborat,
Quòd legitur medio conspiciturque foro.
Illi conciliat gratas impensiùs aures,
Vel meritum belli, vel *Stilichonis* amor.

"After many years of inactivity, roused, as it were, out of a long slumber, the Muse (of *Britain*) wakes and expatiates among the *Roman* choirs. But her compositions are subjected to a more severe censure, in proportion to their celebrity and the general attention they have excited. The merit however of the cause itself, and of the warfare in which she is

engaged, joined to the predilection for *Stilicho*, ensures the affection and favour of the nation."

P. 3.

Δει μεν, μη τυς πολλυς των εξηγητων μιμυμενυς, ξηρον και ελλιπη τον τοπον διαλειπειν· μηδε ὡσπερ ἑτερυς, αμηχανον ὁσην απεραντολογιαν επεισαγειν. Αλλα δει αυτο μονον το προκειμενον Συγγραμμα προστησαμενυς, ὑπ' οψιν αγειν τοις σχολαζυσι την Προθεσιν, διερευνομενυς το ειδος, την ὑλην, τα δογματα συνηρημενως, την δι' ὁλυ τυ Συγγραμματος διηκυσαν των λογων ὑποθεσιν. Ὁυτω γαρ αν τοις ακυυσι γενοιτο καταφανες το πᾶν ϛυλημα ΤΟΝ ΔΙΑΛΟΓΩΝ.

Ex PROCLI *Commentariis in Platonis* Πολιτειαν. edit. Gr. *Basil.* 1534, pag. 349.

" It is not adviseable, after the example of many Commentators, to treat these topics in a dry and barren manner, or to leave them wholly untouched; nor like others, to introduce a mere babble of words, and endless disquisition. But it is necessary, to set the whole composition fairly before the reader; and to place in a clear point of view, to those persons who have leisure, the full subject of it. To consider and investigate the species, the matter, the principles, taken together, and the great purpose which pervades the whole. By this method the compleat design, scope, and intent of THE DIALOGUES may be made manifest to those who will attend to it."

P. 6.

Ne incognita pro cognitis habeamus.

Cicero de Offic. l. 1.

" Not to mistake what is unknown, for what is known."

P. 19.

P. 19.

Gaudet monstris, mentisque tumultu. *Lucan.*

" He delights in what is strange or monstrous, and in all the tumult and confusion of the mind."

P. 27.

Hos mirabantur Athenæ
Torrentes, pleni et moderantes fræna theatri.
Juvenal. Sat. 10.

" Athens looked with astonishment at the torrent of their eloquence, while they wielded at will the passions of the full assembly."

P. 28.

Expende Annibalem. *Juvenal. Sat.* 10.

" Let us weigh Hannibal."

P. 30.

Periere latebræ
Tot scelerum: POPULO VENIA EST EREPTA NOCENTI;
Agnovere suos! *Lucan.* l. 4. v. 192.

" The retreats and skulking places of their accumulated crimes are destroyed: THE GUILTY NATION has no longer any plea left. They know their own."

P. 33.

De Republica graviter querens, de homine nihil dixit.
Cicero.

" He complained deeply for the sake of the State; of the man himself he said nothing."

P. 35.

Cujuslibet rei simulator et dissimulator. *Sallust. B. Catil.*

 " He

" He could, with equal ſkill, pretend not to be, what he was; and to be, what he was not."

P. 38.

Quando aliquid prohibetur, prohibetur et omne, per quod devenitur ad illud.

" When any thing is prohibited to be done; whatever tends or leads to it, as the means of compassing it, is forbidden at the same time."

P. 39.

Id cinerem, aut manes credis curare sepultos?

Virg. Æn. 4.

" Do you conceive that dust and ashes, or the buried Manes can have any concern for this?"

P. 43.

Est etiam in magnis Heliconis montibus arbos,
Floris odore hominem tetro consueta necare.

Lucret. l. 6. v. 786.

" There is a particular tree, which grows in the great mountains of Helicon, whose scent is able to destroy the life of man."

P. 45.

Jnvideo sane Magistris, qui illum tantâ mercede nihil sapere docuerunt. *Cicero.*

" His Instructors are indeed enviable, who at ſuch a considerable expence, taught him to be so foolish."

P. 48.

Mortalitatem explevit. *Tacit. A.* 3.

" He has filled up the measure of mortality."

P. 50.

P. 50.

Læta et fortia surgunt,
Quippe solo natura subest. *Virg. G.* 2.

"They rise up lusty and vigorous, for Nature is working at the root, and the soil is wholesome."

P. 50.

Janum clausit, et ordinem
Rectum, et vaganti fræna licentiæ
Injecit, amovitque culpas,
Et veteres revocavit artes. *Hor.*

"He closed the temple of Janus, established a just order, and curbed the licentiousness of the time. He removed the causes of offence, and called back the ancient arts which had disappeared.

P. 51.

Qui prægravat artes
Infra se positas, extinctus amabitur idem.
Hor. Ep. ad August..

"The man who, from his real or supposed merit, is hated by his contemporaries, becomes an object of affection, when he is no more."

P. 60.

Non illâ manes jacuere favillâ,
Nec cinis exiguus talem compescuit umbram.
Luc. l. 9.

"His Manes rested not under the embers of *that* pile; nor could the sprinkling of a few insignificant ashes quench the ardour of a spirit like his."

P. 61.

P. 61.

Sensum cælesti demissum traxit ab arce.

Juv. Sat. 15.

" She hath derived her origin, and the spring of action from the regions above.

P. 61.

Instat terribilis vivis; morientibus hæres;
Nulla quies: oritur prædâ cessante libido;
Divitibusque dies, et nox metuenda maritis:
Emicat ad nutum stricto mucrone minister.

" She (*a*) is an object of terror and dismay to all the living; and she claims the inheritance of those who are ready to perish. With her there is no pause. When plunder ceases, lust awakes and rages: the rich tremble by day, and the married, by night. At her nod Satellites, with their swords unsheathed, start forth prepared for action.

P. 62.

Sævis opus est, et fortibus umbris;
Ipsa facit manes: hominum mors omnis in usu est.

Luc. l. 6.

" She *(a)* requires in her service the spirits of the cruel and of the brave. She herself creates them. She finds her account in death under every form."

P. 64.

Omnia Fata laborant,
Si quidquam mutare velis; unoque sub ictu
Stat genus humanum! *Lucan.*

(*a*) Applied to the Republick of France.

" Every

"The fates and fortunes of all around totter and shake, if you attempt to change what exists. The whole human race stands or falls in the issue of this one conflict!"

THE END OF THE PASSAGES QUOTED IN THE PREFATORY EPISTLE.

A

TRANSLATION

OF THE PASSAGES FROM

GREEK, LATIN, ITALIAN,

AND

FRENCH WRITERS,

QUOTED IN THE

NOTES AND PREFACES

TO

THE PURSUITS OF LITERATURE,

A POEM

IN

FOUR DIALOGUES.

ADVERTISEMENT.

The Pages of the *Seventh* Edition of the P. of L. are referred to in the following Tranſlation. But as the Paſſages are placed in the order in which they occur in the Notes to each Dialogue, the Tranſlations may be conſidered as adapted to any preceding Edition of the Poem.

A

TRANSLATION

OF THE

GREEK AND LATIN PASSAGES, &c.

IN THE

PURSUITS OF LITERATURE.

MOTTO TO THE TITLE-PAGE OF THE WORK.

Υμεις, ω παντα εν πᾶσι φυσει και παιδειᾳ χρηστοι, και μετριοι, και φιλανθρωποι, και της Βασιλειας αξιοι, τυτοις τοις λογοις επινευσατε.

Athenagoræ Atheniensis Legatio Imperatoribus Antonino et Commodo.

Ad fin. Op. Justin. Martyr. edit. Paris, 1636. p. 39.

" Ye, who from your natural disposition, as well as from your education, are in all things good and kindly affectioned, moderate, and worthy of the kingdom which you uphold, be favourable to this Work."

P. 1.

Δια δυσφημιας και ευφημιας.

" Through evil report and good report."

P. 2.

Ex phrasi, ex ore, ex locutione, aliisque compluribus, mihi persuasi hoc opus maximâ saltem ex parte esse Hieronymi Aleandri. Nam mihi genius illius ex domestico convictu adeo cognitus perspectusque est, ut ipse sibi non possit esse notior.

Erasmi Epist. 370. c. 1755. op. fol. edit. opt. Lugduni.

" From his phraseology, his manner of speaking, his peculiar diction, and other circumstances, I am convinced that the whole work, or the greater part of it, is the composition of Hieronymus Aleander. From my constant, familiar, domestick intercourse with him, I am as intimately acquainted with his genius and disposition, as he himself can be."

MOTTO TO THE INTRODUCTORY LETTER.

P. 3.

Nel cerchio accolto,
Mormorò potentissime parole;
Girò tre volte *all' Oriente* il volto,
Tre volte ai regni *ove dechina il Sole*;
" Onde tanto indugiar? FORSE ATTENDETE
" VOCI ANCOR PIÙ POTENTI, O PIÙ SECRETE?

Tasso. B. 13.

" Retired within the magical circle, he murmured words of mightiest power. Thrice he turned his countenance to the East, and thrice to the realms where the Sun declines: " Whence (he cries) is this delay? Do ye wait for words " more secret than these, or of greater potency?"

PASSAGES IN THE INTODUCTORY LETTEK.

P. 4.

" Quid de me alii loquantur, ipsi videant; sed loquentur tamen." *Cicero Somn. Scipionis.*

" As to what some persons may say of me, let them look to their own words; but nevertheless they will talk."

P. 5.

P. 5.

Vitæ est avidus, quisquis non vult,
MUNDO SECUM PEREUNTE, mori. *Senec. Traged.*

" He is greedy of life, who is not willing to die, when the world is perishing around him."

P. 7.

" Των αἱρεσιωνκαταλυσον τα φρυαγματα."

Liturgia Sancti Gregorii Alexand. Liturg. Oriental. Collect. v. 1. p. 107. *Ed. Paris* 1716.

" Destroy the insolence, and high language of these heresies, and make them of none effect."

P. 7.

Αγαθυς αγαθοις αντεξεταζειν.

Dion. Halicarn. Ep. ad Cn, Pomp. Epist. de Platone. pag. 757. sect. 1. vol. 6. *Ed. Reische*, 1777.

" To examine the excellent with the excellent, and compare their several merits with each other."

P. 8.

(Αρχιλοχυ) φωνημα και οφρυοεσσαν αοιδην
Πυργωσας στιβαρῃ πρωτος εν ευεπιῃ.

Anthol. p. 393. *Ed. Brodæi.*

" The first who strengthened the exalted strains of Archilochus, with a rampart of firm and solid words."

P 8.

Magnificabo Apostolatum meum.

" I will magnify my office."

P. 10.

Της φρονησεως συννυν και πεπυκνωμενον.

Basil. Archiepisc. Cæsareæ Op. v. 2. p. 698. ed. 1618.

" The compact and condensed power of the understanding."

P. 12.

Ego, si *risi*, quòd ineptus
Pastillos Rufillus olet—
Lividus et mordax videar? *Hor.*

" If I smile at the perfumes with which Rufillus is scented, or at any similar piece of folly, must I of necessity be stigmatised as a man of an envious and malicious disposition?"

P. 14.

Ει μεν δη Ἑταρον γε κελευεις μ' αυτον ἑλεσθαι,
Πως αν επειτ' ΟΔΥΣΗΟΣ Εγω ΘΕΙΟΙΟ λαθοιμην;
Ου περι μεν προφρων κραδιη και θυμος αγηνωρ
Εν παντεσσι πονοισι; *Hom. Il.* 10. v. 242.

" If indeed you require me to chuse a companion, how can I forget the divine Ulysses? His heart, his affections, and his spirit are tried, ready, and prepared for every enterprise."

P. 14.

Donum
Fatalis virgæ, longo post tempore visum.
Virg. Æn. 6.

" The present of the fatal branch, now seen again after a long period."

P. 16.

Semel Causam dixi (vel iterum dicturus) quo semper omnia agere solitus sum, ACCUSATORIO SPIRITU.
Liv. l. 2. sect. 61.

" I have once spoken in this great Cause (prepared to repeat my words, if required) with that spirit which I am ever wont to assume, the spirit of an accuser."

P. 17.

P. 17.

Sævi spiracula Ditis. *Virg. Æn.* 7.

" The mouths of the cavern which leads to cruel Tartarus."

P. 17.

Tibi nullum periculum esse perspicio, quod quidem sejunctum sit ab omnium interitu.

Cic. Epist. ad Fam. l. 6. e. 1.

" For my own part, I can see no danger to which you are personally exposed, separate and apart from the destruction of us all."

P. 18.

Senza levarmi a volo, avend'io l'ale,
Per dar forse di me non bassi esempi.

Petrarc: Part 2. Son. 86.

" Without attempting some adventurous flight, when I had pinions to support me; that I might present no ignoble example of myself."

P. 19.

Le Roi et ses Ministres peutêtre se feroient lire ces Memoires, qui assurèment ne sont pas ceux d'un ignorant.

Gil Blas.

" The King and his Ministers might perhaps peruse these memoirs, which most assuredly are not the composition of an uninformed man."

P. 20.

Αλυτοι απορίαι.

" Difficulties of hard solution."

P. 21.

Altius his nihil est; hæc sunt fastigia mundi;
Publica naturæ domus his contenta tenetur
Finibus. *Manil. Astron.* lib. 1.

"Nothing can be more exalted than speculations like these; they are the very heights of the world. The great publick mansion of Nature herself is contained within these boundaries."

P. 21.

Αυται ἁι ΤΟΥ ΘΕΟΜΑΧΟΥ φωναι επι κακιας ισχϋι μεγαλαυχϋμενϋ, και τας προς τϋ Υψιστϋ τοις αγγελοις παραδοθεισας των εθνων δροθεσιας διαρπασαι και συγχειν απειλϋντος, προνομευσειν τε την οικϋμενην, και παν το των ανθρωπων γενος διεκσεισειν και μεταστησειν της προτερον ευταξιας απαυθαδιαζομενϋ.

Euseb. Demonst. Evang. l. 4. f. 9.

"These are the vauntings of Him who fighteth against God; who glorieth in the strength of his wickedness; who threateneth utterly to destroy and confound the boundaries of nations, (once delivered by The Most High to his angels and messengers;) and to make the whole Earth one scene of plunder and devastation; who boasteth that he will shake all the sons of men, and subvert and change the state of every ancient ordinance, institution, and regular government."

P. 25.

"Facere aliquid ad veram pietatem seu doctrinam, Græcâ potius quam aliâ linguâ loqui."

Casaub. Exercit. 16. *ad Annal. Eccles. Baronii.*

"(It cannot be supposed) that speaking or writing in the Greek language, in preference to any other, can have any peculiar efficacy in promoting the interests of true piety or learning."

P. 26.

P. 26.

Frons læta parum, et dejecto lumina vultu.

Virg. Æn. 6.

" His brow was not brightened with chearfulness; and his countenance was dejected."

P. 26.

Aspro concento, orribile armonia,
D'alte querele, d'ululi, e di strida,
Istranamente concordar s'udia.

Ariosto, O. F. cant. 14.

" The strains were harsh; it was the harmony of horror: shrieks, and groans, and lamentations loud and deep, were heard to agree in strangest consonance."

P. 27.

Svegliata fra gli spirti eletti,
Ove nel suo Fattor l'alma s'interna. *Petrarch.*

" Awakened, as from slumber, among the spirits of the elect, where the soul enjoys a more intimate communion with her Maker."

P. 27.

Ωσπερ απο των ευωδεσταταων λειμωνων αυρα τις ἡδεια απ' αυτης φερεται. *Dionys. Halic. Ep. ad Cn. Pomp.* sect. 2.

" A gale of odorous sweets is wafted around, as from meadows of freshness and of choicest fragrance."

P. 28.

Capita argumentorum contra morosos quosdam et indoctos.

Erasmus.

" The heads of arguments and objections against certain persons of morose, peevish natures, and without erudition."

P. 28.

Che tempo è ormai, ch'ai capi voti o macri
Di ſenno, si soccorri con l' ampolla.

Ariosto O. F. cant. 38.

" For it is now high time to offer some assistance from the celestial vessel (called the ampolla) to those heads, which are either empty, or scantily provided with sense."

P. 29.

Mendici, mimi, balatrones. *Hor.*

" Beggars, players, and varlets of every description."

P. 29.

Τρισσοκαρηνος ιδειν, ολοον τερας, ϋτι δαητον,
Ταρταροπαις Εκατη. *Orph. Argon.* v. 974.

" Hecate, with her triple head, a fatal and tremendous prodigy, the child of Tartarus."

P. 29.

Και δι' Ενυω, και τριγεννητος Θεα. *Lycophron*, v. 519.

" The divine Bellona, and the Tritonian goddess, Minerva."

P. 30.

Γυμνωθη ῥακεων πολυμητις Οδυσσευς,
Αλτο δ' επι μεγαν ϋδον! εχων ϛιον ηδε φαρετρην
Ιων εμπλειην, ταχεας δ' εγχευατ' οϊστυς
Αυτυ προσθε ποδων. *Hom, Odys.* 22. v. 1.

" Ulysses stripped himself of his sordid garments, and leaped upon the great threshold of the mansion. His bow and quiver, full of arrows, were in his hand, and he scattered the ſhafts of destruction before his feet."

P. 30,

Συνδικον Μοισᾶν κτεανον. *Pind. Pyth.* 1.

" The lawful possession and right of the Muſes."

P. 32.

Pensa, che questo dì mai non raggiorna.

Dante. Parad.

Pause; and reflect, that a day like this may never dawn again.

P. 32.

Quos orbe sub omni
Jam vix septenâ numerat sapientia famâ.

" Wisdom herself can scarcely number seven persons, from among all the sons of men, whom she can honour with such a name."

P, 34.

Grave virus munditias pepulit.

Hor. Ep, ad August.

" The virulence of the infection has corrupted and destroyed all that is sound, beautiful, and healthy."

P. 37.

Non tenues ignavo pollice chordas
Pulso, sed Aurunci residens in margine templi,
Audax magnorum trumulis adcanto magistrûm.

Statii. Sylv.

" I strike no feeble chords with an idle, unavailing impulse; but holding my residence by the *Auruncian* temple, (where ſleeps the spirit of *Lucilius*) I bend before the tombs of mightiest masters, and raise my voice with boldness."

END OF THE INTRODUCTORY LETTER.

TRANSLATION

TRANSLATION
OF THE
PASSAGES IN THE NOTES
TO THE
FIRST DIALOGUE
OF THE
PURSUITS OF LITERATURE.

P. 39.

Audaci quicunque afflate Cratino,
Iratum Eupolidem prægrandi cum sene palles,
Aspice et hæc, si forte aliquid decoctius audis;
Inde vaporatâ lector mihi ferveat aure.

Pers. Sat. 1.

"Whoever thou art, who feelest thyself inspired with the spirit of the fearless Cratinus; who turnest pale over the page of the indignant Eupolis, and of the venerable, dignified master of the sock*; look also upon these my labours, if by chance you should discover something matured and perfected by study. May my readers approach them with an ear purified *with incense from their altars.*"

P. 42.

Apollineæ bellum puerile pharetræ. *Statius.*

"The childish war of Apollo's quiver."

* Aristophanes.

P. 43.

P. 43.

Talia dum celebro subitam civilis Erinnys
Tarpeio de monté facem, Phlegræaque movit
Prælia; sacrilegis lucent *Capitolia* tædis,
Et *Senonum* furias Latiæ sumpsere Cohortes.

Stat. Sylv. l. 5. c. 3.

"While I am recording these events, the Fury of civil Discord hath shaken her torch over the *Tarpeian* rock, and kindled wars fiercer than those on the plains of Phlegra. Behold, THE CAPITOL is blazing with sacrilegious fires, and the Roman Legions have assumed the maddening spirit of the Gauls."

P. 44.

Sol occubuit: nox nulla secuta est.

"The ſun set; but no night ensued."

P. 47.

Quæ tibi, quæ tali reddam pro carmine dona?

Virg. Eclog.

"What remuneration can I offer you for a poem like this?"

P. 47.

Phyllidas, Hypsipilas, vatum et plorabile si quid.

Pers. Sat. 1.

"The tales of Phillis and Hypsipile, and all the lamentable stuff of sing-song poetasters."

P. 48

Unus
Sceptra potitus, eâdem aliis sopitu' quiete est.

Lucret. L. 3.

"Having obtained and enjoyed the sovereignty, he closed his eyes in the ſame common sleep of mortality."

P. 49.

P. 49.

Deficiens crumena.

" A purse under a consumption."

P. 50.

" Sine vi non ulla dabit præcepta.

Virg. Georg. 4.

" He will utter no oracular precepts but upon compulsion."

P. 50.

Utrum chimæra bombinans in vacuo possit comedere secundas intentiones ?

" Whether a chimæra buzzing in a vacuum, has the power of eating up or devouring second designs, thoughts, or intentions ?*

P. 52.

Stupet hic vitio, et fibris increvit opimum
Pingue, caret *culpâ*, nescit quid perdat, et alto
Demersus summâ rurſum non bullit in undâ.

Pers. Sat. 3.

" He is become insensible by long habits of vice, and the heart of the man is waxed fat and gross; he is placed beyond the imputation of guilt, he has nothing to lose, and is plunged so deep, that he cannot rise even to bubble on the surface of the stream."

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* A Germanick question, to ridicule the abſurdities of metaphysicks run mad. See a similar collection in the seventh chapter of the Memoirs of Martinus Scriblerus ; for instance : " An præter *Esse reale* actualis Essentiæ sit aliud *esse necessa-* " *rium* quo res actualiter existat ?—In English thus : " Whe- " ther, besides the real being of actual being, there be any " other being necessary to cause a thing to be."

P. 52.

P. 52.

Non hæc in fædera. *Virg. Æ.* 4.

" Not into such alliances and leagues as these."

P. 55.

Piger scribendi ferre laborem,
Scribendi rectè, nam ut multum, nil moror.

Horat. l. 1, s. 4.

" Too careless or too idle to undergo the toil of writing, I mean, of writing well; for as to the quantity of his compositions, it is out of the question."

P. 56.

Une boutique de verbiage.

" A mere word-shop."

P. 56.

De Causis corruptæ Eloquentiæ:

" A treatise on the Causes why Eloquence has been so much corrupted."

P. 56.

Abundat dulcibus vitiis. *Quintil.* l. 10. c. 1.

" He abounds with luscious faults."

P. 57.

Ου γαρ εν μεσοισι κειται
Δωρα δυσμαχητα Μοισᾶν
Τω 'πιτυχοντι φερειν.

" The gifts of the Muses are not offered to every one who passes by, as common favours; they must be sought after, and obtained with difficulty."

P. 58.

Mugitus labyrinthi. *Juv. Sat.* 1.

" The bellowing of the labyrinth."—N.B. Put for any common topick of ordinary poets or writers.

P. 58.

La nudrita
Damigella Trivulzia al sacro speco.

Ariosto O. F. Cant. 46. st. 4.

" Trivulzia, brought up and nourished in the sacred cavern."

P. 59.

Per più fiate gli occhi ci sospinse
Quella lettura, e scolorocci il viso;
Ma solo un punto fu quel che ci vinse.
Quando leggemmo, cominciai, Ahi lasso,
Quanti dolci pensier, quanto desio
Menò costoro al doloroso passo!"

Dante Inf. c. 5.

" That work often affected us, and our cheeks turned pale as we were reading it; but there was one circumstance which quite subdued us. As we were proceeding, I exclaimed, " Alas! what softness of sentiment, what extasy of rapture, " conducted these wretched souls to the paths of sorrow."

P. 62.

Omnes
Admonet, et magnâ testatur voce per umbras,
Discite justitiam moniti, et non temnere Divos.

Virg. Æn. 6.

" He gives admonition to all, and cries with a loud voice through the shades; Give ear unto me, and be warned; revere justice, and despise not the power of the Gods."

P. 63.

P. 63.

Sunt adhuc curæ hominibus fides et officium; sunt qui defunctorum quoque amicos agant.

Plin. Epist.

" The offices of kindness and *fidelity* are yet cultivated among men: some are still to be found who will perform the duties of friendship to the departed."

P. 64.

Agri, edificia, loca, possessiones, (cœlum et mare prætermiserunt, cætera complexi sunt) publicè data, ASSIGNATA, vendita!" *Cic. de Leg. Agrar. Or.* 3.

" Lands, edifices, estates, possessions of every species, all have been seized within their grasp; the heaven above, and the sea excepted, all have been declared publick property, by gift, by *assignment*, by auction."

P. 64.

Si vous voulez une REVOLUTION, il faut commencer par *décatholiciser* la France. *Mirabeau.*

" If you are in earneſt for a *Revolution*, you must *begin* by annihilating the Catholick religion in France."

P. 66.

Quantis suspiriis et gemitibus fiat, ut quantulacunque ex parte possit intelligi DEUS! *Augustin:*

" (They feel) by what prostration of soul, by what prayers and strong conflicts of the spirit, even the slightest and most imperfect knowledge of GOD is to be obtained!"

P. 67.

Auctor nominis ejus CHRISTUS, qui, Tiberio imperitante

per

per Procuratorem Pontium Pilatum supplicio affectus erat.

Tacit. Annal. l. 15. s. 44.

"The founder of that denomination of worship was CHRIST, who, in the reign of Tiberius, suffered the punishment of death under the Procurator Pontius Pilate."

P. 67.

Non est qui judicat verè; confidunt in nihilo, loquuntur vanitates; conceperunt laborem, pepererunt iniquitatem.

"There is not one who judgeth with true judgment; no, not one: their trust is in nothing; they talk words of vanity; they have conceived mischief, and brought forth iniquity."

P. 68.

I, Lictor, colliga manus. *Liv.* 1.

"Go, Lictor, and bind his hands."

P. 68.

Græcè

Discumbunt; nec velari PICTURA jubetur;
Forsitan expectes ut Gaditana canoro
Incipiat prurire choro. JUV.

"Their entertainments are in the Greek fashion; and the *pictured emblem* appears without a veil: you might expect to see the dancing-girls (from the East) displaying their attitudes before the guests."

P. 69.

Σοφια πρωτον ἁγνη εστιν, επειτα ειρηνικη.

"Wisdom is first pure, then peaceable."

P. 70.

Si sic omnia! *Juv.*

"Would he had always written so!"

P. 67.

P. 70.

Bella femina che ride,
Vuol dir, borsa che piange. *Ital. Comed.*

" The smiles of a pretty girl are the tears of the purse."

Italian Proverb.

P. 71.

Composuit octo volumina, inepté magis quam ineleganter.

Sueton. Claud. Sect. 41.

" He composed eight volumes, not without elegance, but without sufficient discernment."

P. 72.

Propera *stomachum* laxare saginis;
Et tua servatum consume in sæcula rhombum.

Juv. Sat. 4.

" Prepare your *stomach* for these delicacies; and feast upon the fish which has been preserved for your times."

P. 74.

Corpus sine pectore. *Hor.*

" A body without a soul."

P. 74.

Vitæ summa brevis. *Hor.*

" The short span of life."

P. 74.

Magno conatu magnas nugas. *Terent.*

" Great efforts for great trifles."

P. 76.

Quousque frustra pascetis ignigenos istos?

Apulei. Metam. l. 7.

" How long will ye idly support these sons of fire?"

P. 77.

Nè pour la digestion.

" Born for nothing but to eat and digest."

P. 80.

Grande munus

Cecropio repetat cothurno.

" May he re-assume the weight and dignity of the tragick buskin."

P. 81.

Ces propos, diras tu, sont bons dans la satire,
Pour ègayer d' abord un lecteur qui veut rire:
Mais il faut les prouver; en forme: j'y consens.
Repons moi donc, Docteur, et mets toi sur les bancs;
Qu' est ce qu' un Commentateur?

Boileau, Sat. 8.

" These subjects, you may say, are certainly pleasant in a Satire, to enliven and amuse a reader who loves to laugh. But I want the proof; let me have it in regular form. I agree with you; well, Doctor, answer me, and take your seat quietly, as in the schools. *What is a Commentator?*"

P. 84.

Non more probo; cum carmina lumbum
Intrant, et tremulo scalpuntur ubi intima versu.

Pers. Sat. 1.

" The manner is neither good nor respectable; when the verses, or the subject of them, enter the very marrow, and the effeminate, lascivious accents provoke and irritate the inmost sensations."

P. 85.

P. 85.

Pauca suo Gallo, quæ vel legat ipsa Lycoris.

Virg. Ecl. 10.

" Such effusions of verse and fancy, as even Lycoris herself might read."

P. 85.

Hoc defuit unum
Fabricio. *Juv. Sat.* 4.

" This was the only point in which *Fabricius* was deficient."

P. 87.

Carminaque Aonidum, justamque probaverat iram.

Ovid. Metam. l. 6. v. 2.

" (Minerva) approved the strains of the Muses, and their honest indignation."

P. 88.

Παρφασις, ἡ τ' εκλεψε νοον πυκα περ φρονεοντων. *Hom. Il.*

" Such is the power of insinuating flattery; it steals away the understanding of the best and the wisest.

P. 92

Videre CANES; primusque Melampus,
Pamphagus et Dorceus, velox cum fratre Lycisca,
Ichnobatesque sagax, et villis Asbolus atris,
Nebrophonosque valens, et trux cum Lælape Theron,
Labros et Agriodos, et acutæ vocis Hylactor,
Quosque referre mora est. Ea turba, cupidine prædæ,
Quà via difficilis, quàque est via nulla, sequuntur.
Heu famulos fugit IPSE suos: clamare libebat,
ACTÆON *Ego sum*; dominum cognoscite vestrum;
Vellet abesse quidem, sed adest.

Ovid Metam. l. 3.

"THE DOGS descried him: first rushed forth Melampus, Pamphagus, and Dorceus, and the swift-footed Lycisca, with her brother, the quick-scented Ichnobates; and Asbolus, black and shaggy, and the powerful Nebrophonos, Lælaps, and the fierce Theron, Labros, and Agriodos, and the shrill-toned Hylactor, and others which I cannot name. The whole pack, eager for their prey, follow in full cry, where the path is rough and difficult, and even where no path at all is to be traced. Alas! he flies from his own attendants. Fain would he have cried out, I AM ACTÆON; behold in me your lord and master.—He wished to be away from them: but in vain. *He is left in their power.*"

P. 94.

Αυτον και Θεραποντα. *Homer.*

"Himself, and his faithful attendant." Or, "The knight and his squire."

P. 95.

Mihi sit propositum in tabernâ mori;
Vinum sit appositum morientis ori;
Ut dicant, cum venerint angelorum chori,
Deus sit propitius huic potatori."

Drinking Song, by Walter de Mapes, Archdeacon of Oxford, in the 11th century.*

"My resolution is to die in a tavern; may wine be placed before my lips as I am expiring; that the angelick choirs, when they appear, may say, "Heaven be propitious to this jovial drinker!"

P. 96.

* Quoted by Mr. Warton, in his second Dissertation, prefixed to his History of English Poetry.

P. 96.

Illum pro literato plerique laudandum duxerunt, quum ille, næniis quibusdam anilibus occupatus, inter Milesias Punicas Apuleii sui, et ludicra literaria consenesceret.

Julius Capitolinus in Vitâ Clodii Albini ad Constantium Augustum.

"Many were inclined to consider him as a deep scholar, engaged as he was with old-wives fables and trifles, and passing a learned old age among the Milesian Tales of his own Apuleius, and the child's-play of literature."

P. 96.

Utilium sagax rerum. *Hor. A. P.*

"Subtle and sagacious in useful discoveries."

P. 97.

Altum Saganæ caliendrum.

Hor. l. 1. sat. 8.

"The towering head-dress of the Sorceress Sagana."

P. 98.

Κατακαυχᾶται Ελεος κρισεως.

"Mercy rejoiceth against judgment."

P. 99.

Cuicunque veterum fortiter opposuerim. *Quintil.*

"I would confidently put it in competition with any of the ancients."

P. 99.

Νεκυων αμενηνα καρηνα. *Hom. Odys.*

"Phantoms of the dead, without strength or substance."

P. 100.

Ecce pro Clericis multum allegavi;
Nec non pro Presbyteris multum comprobavi;
Pater noster pro me, quoniam peccavi,
Dicat quisque Presbyter cum suâ Suavi.

Drnking Song (as above) by Walter de Mapes, in the 11th century.

"See what allegations I have made in favour of Priests and Presbyters; and so may every grateful *Clerk*, with his sweet-heart, say a Paternoster for me and my sins!"

P. 100.

"Si quis dixerit Episcopum aliquâ infirmitate laborare, anathema esto."

Decree of the Council of Constance.

"If any one presume to say, that a Bishop may have his failings, let him be accursed."

P. 101.

"Hic liber est conglutinatus ex tam multis libris, quot unus pinguis Cocus oves, boves, sues, grues, auseres, passeres, coquere, aut unus fumosus calefactor centum magna hypocausta ex illis calefacere possit."

Epist. Obscurorum Virorum.

"This book* is *conglutinated*, or made up, of as many books as would serve *one fat cook* for fuel, to dress sheep, oxen, swine, pigs, ducks, turkeys, and geese, without number; or as many as would be sufficient for *one High-Dryer* to heat a hundred stoves." From a book, intitled, "The Epistles of *Obscure* Men."

* *i. e.* The Notes on the Edition of Shakspeare, by Johnson and Steevens, &c. &c. &c.

END OF DIALOGUE THE FIRST.

PASSAGES

PASSAGES IN THE NOTES

TO THE

SECOND DIALOGUE

OF THE

PURSUITS OF LITERATURE.

P. 103.

Ετ' αβλητος και ανυτατος οξεϊ χαλκω,
Δινευω κατα μεσσον, αγοι δε με Παλλας Αθηνη
Χειρος ἑλυσ', αυταρ βελεων απερυκοι ερωην.

Hom. Il. 4. v. 540.

" Yet untouched and without a wound, I pass through the thickest of the ranks; and may Minerva lead me by the hand, and defend me from the *missile* weapons of the enemy."

P. 105.

Ανειρυσας
Και φασγανυ ζωστηρα, και ξιφος πατρος,
Κρημνων ενερθεν αιγιλιψ ῥοιζυμενων,
Παλιν (δοκευω.) *Lycophron. Cassand.* 1321.

" Drawing forth the belt and the paternal sword, buried deep under the cliffs and rocks sounding with storms, I again take my stand of observation *."

P. 106.

Flebit, et insignis totâ cantabitur urbe. *Hor.* Sat. 1. l. 2.

He

* This dark allusion of Lycophron is to a legend concerning Theseus. See Plutarch in the Life of Theseus. If I recollect right, there is a picture, in Lord Exeter's collection at *Burleigh*, on this subject.

"He shall regret it, and become the burthen of some popular song."

P. 110.

Dechirans à l'envi leur propre Rèpublique,
Lions contre Lions, parens contre parens,
Combattent follement POUR LE CHOIX DES TYRANS.

Boileau, sat. 8. v. 132.

"Tearing in pieces their own Republic, we see them, lions opposed to lions, relations to relations, madly and foolishly fighting with each other FOR THE CHOICE OF TYRANTS."

P. 111.

Καταιθει γαιαν ορχηστης Αρης,
Στρομβω τον αιματηρον εξαρχων νομον,
Απασα δε χθων προυμματων δηϊωμενη
Κειται, πεφρικαν δ', ωστε ληϊω γυαι,
Λογχαις αποστιλβοντες. Οιμωγη δε μοι
Εν ωσι πυργων εξ ακρων ινδαλλεται,
Προς αιθερος κυρωσα νηνεμως ἑδρας,
Γοω γυναικων, και καταῤῥαγαις πεπλων,
Αλλην επ' αλλη συμφοραν δεδεγμενων.

Lycophron Cassandra. v. 249.

"The God of battle kindles the flames of war in the land, and sounds the sanguinary blast from his trumpet. The kingdom all around presents one scene of devastation, and the fields are bristled with spears, waving thick as the ears of corn. Lamentations, wafted through the silent regions of the air, are heard from the pinnacles of the towers, with the rending of veils, and the shrieks of women, waiting for misery upon misery, and calamity upon calamity."

P. 113.

P. 113.

Glomerare sub antro
Fumiferam noctem, commixtis igne tenebris.

Virg. Æn. 8. v. 254.

" To gather together, in the recesses of the cavern, a thick night, palled in the dunnest smoke of hell *, while the darkness is mixed with fire!"

P. 113.

Ubi passim
Palantes error recto de tramite pellit. *Hor.* l. 2. sat. 3.

" Where error drives them in endless deviations, from the right path."

P. 117.

Dogmatizer en vers, et rimer par chapitres.

Boileau, s. 8. v. 116.

" To deliver dogmas or sentences in verse, and to rhyme " chapter by chapter."

P. 119.

Vitreo bibit ille Priapo. *Juv.* s. 2. v. 95.

" He drinks from his glass goblet, shaped like a Priapus."

P. 120.

Historia quoquo modo scripta delectat. *Plin. Epist.*

" History is always pleasing, write it as you will."

P. 120.

Sed tamen in pretio. *Hor. A. P.*

" But still it has a value."

P. 121.

* Expressions from Shakespeare's Macbeth.

P. 121.

Amoretti alati.

" Little Cupids with little wings."

P. 123.

Υπνου αγωγα ἁπασι τα ξυνηθεα. Ναυτικω μεν ἡ εν ωκατω κατακλισις, και εν θαλασση περιφορα, και αιγιαλων ηχος, και κυματων κτυπος, ανεμων τε ϛομϛος, κτλ.

Aretæus, de Morbis Acutis. c. 1. p. 7. Edit. *Boerhaave.*

" All things which are habitual, such as motions to which " we are accustomed, are favourable to sleep. For a sailor " you will recommend the reclining on ship-board, a voyage " at open sea, the sounding of the shore, and the noise of the " winds, and the roaring of the waves, &c. &c. &c."

P. 123.

Apollineo nomina digna choro.

" Names worthy to be inscribed in the choir of Apollo."

P. 124.

Il cantar, che nell' anima si sente;
Il più ne sente l'alma, il men l'orecchio.

" That musick, which is felt internally; it is not the ear, but " the soul itself, which is affected."

P. 126.

Felix curarum! cui non Heliconia cordi
Serta, nec imbelles Parnassi e vertice laurus;
Sed viget ingenium, et magnos accinctus in usus,
Fert animus quascunque vices. *Statius. Sylv.*

" Happy and fortunate in his cares and engagements! For him the garlands of Helicon, and the *idle* laurels which bloom on the brow of Parnassus, *have no charms!* But the powers of his

his understanding are vigorous, and his mind, from long experience, is bound up to bear the vicissitudes of the world."

P. 126.

Ingenium illustre altioribus studiis juvenis admodum dedit; non, ut plerique, ut nomine magnifico segne otium velaret, sed quo firmior adversus fortuita Rempublicam capesseret.

Tacit. Hist. l. 4. c. 5.

"In early youth he devoted all the powers of his illustrious mind to the higher philosophy; not, as the manner of some is, to shelter sloth under the covert of a splendid name, but, by a steady and deliberate firmness against the accidents of life, to prepare himself for the administration of the state."

P. 126.

"Opum contemptor, recti pervicax, constans adversus metus." *Tacit. ib.*

"Superior to *avarice*, of a persevering *rectitude of principle*, and unmoved by fear."

P. 126.

Magnum est vectigal Parsimonia. *Cic.*

"Œconomy is a great possession."

P. 127.

Mæcenatis Rana, ob collationem pecuniarum, in magno terrore erat," *Plin. Nat. Hist.* l. 37. c. 1.

"The frog of Mæcenas (i. e. his seal bearing the figure of that animal) was an object of great terror, as the instrument of levying money."

P. 128.

Οικειᾳ ξυνεσει, φυσεως μεν δυναμει, μελετης δε ῥραχυτητι, κρατιστος δη ὑτος αυτοσχεδιαζειν τα δεοντα. *Thucyd.* l. 1. s. 138.

"His

"His sagacity was peculiarly his own; gifted by nature with intuitive skill, he had moreover such promptitude of counsel, as gave him a decided superiority in advancing all that was necessary upon any subject, and on the spur of the occasion.

P. 130.

Informatum fulmen.

"An unfinished thunder-bolt."

P. 130.

Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis et alitis Austri;
Fulgores nunc terrificos, sonitumque metumque
Miscebant operi, flammisque sequacibus iras.

Virg. Æn. 8. 429.

Mr. Burke himself has *thus* translated this passage in part 5, chapter 5, of his treatise on the Sublime and Beautiful, as an example that words may affect without raising distinct images. "*Three rays of twisted showers, three of watery* "*clouds, three of fire, and three of the winged South wind;* "*then mixed they in the work terrifick lightnings, and* "*sound, and fear, and anger, with pursuing flames.*"

P. 131.

Cum tot abortivis fæcundam Julia vulvam
Solveret, et patruo similes effunderet offas.

Juv. Sat. 2. v. 32.

"Since the teeming womb of Julia has produced so many crude births, or rather abortions, which confess their incestuous sires."

P. 132.

Αναῤῥηγνυμενης εκ βαθρων γης, αυτυ τε γυμνυμενυ Ταρταρυ.

Longin. de Subl. sect. 9.

"While

"While the earth is burst asunder from its foundations, and the very depths of Tartarus disclosed and laid bare to view."

P. 133.

Quando ullum invenient parem? *Hor.*

"When shall they look upon his like again?"

P. 133.

Monumenta rerum posteris quærentibus tradidit. Frequentabunt ejus domum optimi Juvenes, et veram viam, velut ex oraculo, petent. Hos ille formabit; ut vetus gubernator, littora et portus, et quid secundis flatibus, quid adversis ratis poscat, docebit, et communi ductus officio, et amore quodam operis. *Quintil.* l. 12. c. xi. s. 1.

"He has delivered down to all posterity, who may enquire after them, the monuments and records of these transactions. Young men of character and ability will be desirous of *his* company and conversation, and will learn from him, as from an oracular decision, the path which it is their interest, or duty, to follow. He will instruct them, and will form their minds. Like an experienced pilot, he will shew them what is necessary to direct and preserve the vessel, when the gale is prosperous, or when the storm is raging. He will be led to this by a sense of duty and of common good, and even by the pleasure he finds in the office itself."

P. 134.

Magno discrimine causam
Protegere affectus? te consule, dic tibi, quis sis,
Orator vehemens, an Curtius, an Matho, truccæ
Noscende est mensura tuæ. *Juv. Sat.* 11. v. 32.

"Are you about to undertake the management of a cause of great importance? First consult your own self: say fairly and honestly, who and what you are; an orator of power and strength,

strength, or Curtius, or Matho. Understand well the measure of your eloquence and ability."

P. 135.

Hunc ne pro Cephalo raperes, Aurora, timebam.

Ovid. Epist. Sapph. Phaoni.

" I was apprehensive that you, Aurora, might seize upon him, for your own Cephalus."

P. 136.

Virus lunare. *Lucan.* l. 6.

" Drops of infection distilling from the moon."

N. B. Shakspeare, in his Macbeth, alludes to this piece of ancient witchcraft.

" On the corner *of the moon*
Hangs *a vaporous drop* profound;
I'll catch it, ere it fall to ground."

P. 139.

Τῆς Φυσεως γραμματευς ἦν, τον καλαμον αποβρεχων εις Νεν.

Suidas.

" He was the Scribe, or Secretary of Nature, dipping his pen into mind."

P. 141.

Nunc non e manibus illis,
Nunc non e tumulo fortunatâque favillâ,
Nascentur violæ. *Pers. Sat.* 1. v. 38.

" Will not violets spring from the spot where his manes repose, from his tomb and favoured ashes?"

P. 142.

Ad quæ
Discutienda valent sterilis mala robora ficus.

Juv. S. 10. v. 144.

" The shoots of a wild fig-tree are sufficient to burst them asunder."

asunder."—N. B. Juvenal alludes to the wild fig-tree stretching its roots deep under ground, and then shooting out with strength sufficient to break the stones of sepulchres.

P. 143.

Rite maturos aperire partus. *Hor.*

"To bring forth the matured birth in due form."

P. 144.

Oro miserere laborum
Tantorum, miserere animi non digna ferentis.

Virg. Æn. 2.

"Consider, I beseech you, all that I have undergone; have compassion on a mind which has suffered most unworthily."

P. 145.

Nomen in exemplum sero servabimus ævo.

Milton ad Patrem.

"We will preserve his name for an example to late posterity."

P. 146.

Ιατρικωτατος, φιλοδωρος και αδωροδοκητος, φιλοπτωχος, γενναιος, νεων διορθωτης, ὁσιος, δικαιος, ευσεβης, εις ακρον της παιδειας εληλακως.

"A *Physician* of consummate skill; generous, liberal, not to be corrupted; a friend to the poor and needy; *a gentleman in principle;* a regulator and conductor of youth; a man of sanctity, justice, and piety; whose attainments have reached the utmost heights of erudition."

P. 148.

Nudus agas; minus est insania turpis. *Juv. Sat.* 2.

"Plead then quite naked; madness is less to be censured."

—N. B.

—N. B. Juvenal alludes to the indecent summer dresses of the Roman advocates in the courts of law."

P. 150.

Quel d'amor travagliato Sacripante. *Ariosto. O. F.* c. 1.

" I speak of the *love-lorn* Sacripante."

P. 150.

Συνετοισι.

(This note is addressed) " To the intelligent."

P. 150.

Della commodità che quì m' è data,
Io povero Medor, &c. *Ariosto, O. F.* c. 23. s. 108.

" I, poor Medoro, in gratitude for the *favourable* reception I found in this place," &c. &c. *

P. 150.

Era scritto in Arabico, che il conte
Intendea così ben come Latino. *Ariosto, O F.* ib.

" It was written in the *Arabick* language, which the noble Earl understood *as well* as he did Latin."

P. 151.

Nè sono a Ferraù, nè a Sacripante
(O sia Carliglio) per donar più rima;
Da lor mi leva il Principe d'Anglante, &c.
Ib. Cant. 12. s. 96.

" I cannot allot any more of my verses to Ferraù, or Sacripante (or even to *Carlisle*); the Prince of Anglante calls my attention from them; &c."

* Part of the inscription on the entrance of the cave or grotto, where Angelica and Medoro were accustomed to meet.

P. 152.

P. 151.

Οι θεοι οικτειραντες ανθρωπων (ſome MSS. add πολιτικων) επιπονον πεφυκος γενος, τας Μουσας, και Απολλωνα, και Διονυσον ξυνεορταστας εδοσαν. *Plato de Legibus*, lib. 2.

" The Gods in compassion to the race of men * born to toil and trouble, gave the Muses, and Apollo, and *Bacchus* as companions of their festivals."

P. 151.

Εκλυσις,—εκβολη,—ψαλμος αντιφθογγος.

N. B. These are Greek musical terms, and technical words, which it would be needless to explain, and indeed would answer no purpose. Dr. Burney's History of Musick will, I believe, give their explanation at large.

P. 156.

Di Patrii, quorum semper sub numine *Troja* est,
Non tamen omnino Teucros delere paratis,
Cum tales animos Juvenum, et tam certa tulistis
Pectora. *Vir. Æn.* 9. v. 247.

" O ye Gods of my country, tutelary Deities of *Troy*, ye cannot surely have resolved to extirpate the sons of Teucer, since ye have inspired the breasts of our youth with such loyalty of zeal, and with such determined bravery."

END OF THE SECOND DIALOGUE.

D PASSAGES

* Some manuscripts read here, " politicians."

PASSAGES
IN THE
THIRD DIALOGUE
OF THE
PURSUITS OF LITERATURE.

P. 159.

Εκλαγξαν δ' αρ' οϊστοι απ' ωμων χωομενοιο,
Αυτη κινηθεντος· ὁδ' ηϊε Νυκτι εοικως.
Εζετ' επειτ' απανευθε νεων, μετα δ' ιον ἑηκε,
Δεινη δε κλαγγη γενετ' αργυρεοιο βιοιο.
Ουρηας μεν πρωτον επωχετο, και Κυνας αργους,
Αυταρ επειτ' Αυτοισι βελος εχεπευκες αφιεις
Βαλλ'· αιει δε πυραι νεκυων καιοντο θαμειαι.

Hom. Il. 1.

"The arrows rattled in his quiver, as he moved along in all the fierceness of his wrath. His march was like the Night. He took his station at a distance from the ships, and sent forth a shaft; and the sounding of the silver bow was terrible. His first attack was on the animals, the mules and *dogs*; but after that, he smote THE ARMY ITSELF with many a deadly arrow, and the funeral piles of the slain blazed frequent through the camp."

P. 161.

Ταυτα πανθ' ὑπερ Υμων, ὑπερ της Αληθειας, ὑπερ της ὑμετερας

ὑμετερας Πολιτειας, και των Νομων, και της Σωτηριας, και της Ευσεβειας, και της Δοξης, και της Ελευθεριας, ὑπερ των κοινῆ πασι Συμφεροντων, ακριβολογυμαι και διεξερχομαι.

Demosthenes, Περι Στεφανυ.

"I present these considerations as the result of accurate and solemn investigation; they are offered in behalf of YOU ALL; in the cause of Truth, your Constitution, and your Laws; for your common Salvation, your Religion, your Honour, and your Liberty."

P. 163.

Απαυγασαι Ὁιος Εφεδρος
Ουρεος εξ ὑπατυ σκοπιην εχει, ὁς κε Σε ῥεια
Βυσσοθεν εξερυσειε!

Callimachus, Hymn. ad Delum. v. 125.

"Look upon "the great Vision* of that guarded mount," see what a power holds his watchful residence on the summit of the cliff, a power able to overthrow you from your foundations!" N. B. The poet is speaking of Mars personified on the highest mountain of Delos.

P. 163.

Τειχεα μεν και λᾶες ὑπαι ῥιπης γε πεσοιεν
Στρυμονιυ Βορεαο· θεος δ' αει αστυφελικτος!
Δηλε φιλη, τοιος Σε βοηθοος αμφιβεβηκει.

Callim. Iv. v. 25.

"Ramparts, and walls of stone may be shaken and fall at the blast of Strymonian Boreas; but THE GOD is immoveable! Such is the power who surrounds and protects thee, O my beloved Delos."

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* An expression adapted from the Lycidas of Milton.

P. 163.

L' alpestro monte, ond' è tronco Peloro.

Dante Purgat. c. 14.

"The Alpine mountain, whence Pelorus is torn."

P. 164.

Quæ cum magna modis multis miranda videtur
Gentibus humanis Regio, visendaque fertur,
Rebus opima bonis, multâ munita virûm vi,
NIL *tamen* HOC *habuisse* Viro præclarius in se,
Nec sanctum magis, et mirum carumque videtur."

Lucret. l. 1. v. 728.

" A Region, long the subject of speculation and wonder to all the surrounding nations; a kingdom which abounds in every production which is valuable, and which is defended by the *internal, consolidated* strength of her own natives; yet she appears to have possessed no greater object of love and veneration, or more illustrious than THIS MAN."

P. 164.

Animo vidit; ingenio complexus est; eloquentiâ illuminavit." *Paterculus concerning Cicero.*

" These subjects he saw by the power of his mind; he comprehended them by his understanding; and by his eloquence he cast a brightness upon them."

P. 166.

La piova maladetta, fredda e greve,
Regola, e qualità (estrana) e nuova,
Grandine grossa, ed acqua tinta e neve,
Per l' aer tenebroso si riversa.

Dante Infern. cant. 6.

" It

"It was a storm of accursed quality; of rain, cold, heavy, and frequent, with hail stones and sleet, and thick discoloured snow, pouring down in torrents through the darkened regions of the air."

P. 167.

Ευδεις!—αλλ' ȣ Σειο λελασμενοι εσμεν, Αχιλλευ!
Ου μεν Σȣ ζωοντος ακηδεες, ȣδε θανοντος. *Hom. Il.*

"Thou sleepest the sleep of death!—But we are not unmindful of thee, O Achilles; in life and in death thou art equally the object of our regard and veneration."

P. 168.

Οικον 'αμερον αστοις,
Ξενοισι δε θεραποντα, γνωσομαι
Ταν ολβιαν Κορινθον,
Προθυρον Ποτειδᾶνος, αγλαοκȣρον.
Εν τᾶ γαρ Ευνομια ναιει, κασιγνη-
ται τε, Δικα πολιων
Ασφαλες βαθρον, και ὁμο-
τρυπος Ειρανα, ταμιαι
Ανδρασι πλȣτȣ, χρυσεαι
Παιδες ευβȣλȣ Θεμιτος.
Εθελοντι δ' αλεξειν ὕβριν, κορȣ
Ματερα θρασυμυθον.
Εν δε Μοισ' ἀδυπνοος,
Εν δ' Αρης ανθει νεων
Ουλιαις αιχμαισιν ανδρων.

Pind. Olymp. Od. 13.

"I record the praises of *Corinth*, a state mild to its own citizens, hospitable to strangers, famed for opulence, the sacred residence of Neptune, whose youth are renowned for courage and ability. There dwells Eunomia, the goddess of well-

well-ordered governments, and her sisters, Justice, the unshaken basis of every state, and Peace, of like manners; the dispensers and arbiters of wealth, the golden daughters of Themis, whose counsel never deceives. It is their wish and purpose to chase away injury, the bold-tongued parent of satiety and insolence.

Here too the Muse breathes out her sweetest, softest inspirations; and Mars himself flourishes anew in the prowess of her youthful heroes."

P. 168,

Hæc Ego non credam Venusinâ digna lucernâ?
Hæc Ego non agitem? *Juv. Sat.* 1. 51.

"Shall I not rouse myself at such a call, and attack them? Shall I not hold up the torch of Satire to works like these?"

P. 170.

Μη φιλοχωρειν εν Πολει μηδενος αυτοις αγαθυ μεταδιδυση.
Dion. Halicarn. l. 5, 63.

"Not to be interested, or take any part in the welfare of a State, which never allowed them to share any advantage."

P. 170.

Ουδεν δι Ρωμαιοι ταπεινωθεντες, ὁ παθειν εικος ην τυς μεγαντε πολεμον αναιρυμενυς, και πασας απεγνωκοτας Συμμαχικας ελπιδας, αλλα ταις οικειαις δυναμεσι πιστευσαντες μοναις, πολλω προθυμοτεροι προς τον Αγωνα εγινοντο, ὡς δια την αναγκην ανδρες αγαθοι παρα τυς κινδυνυς εσομενοι, και εαν κατα νῦν πραξωσι, ταις ιδιαις αρεταις κατορθωσαντες τον Πολεμον, ὑδενι κοινωσαμενοι της δοξης.

Dion. Halicarn. Ant. Rom. Hist. l. 5. s. 62.

"The

" The *Romans* were nothing humbled, as might have been expected, engaged as they were in an arduous war, and deserted by all their Allies. But on the contrary, with a firm reliance on their *internal* powers alone, they rushed forward to the contest with still greater alacrity, and with a courage, inspired by danger and necessity. They were bold and confident of their ability (under the guidance of good counsel,) to carry on the war with effect by their own native courage and virtues, without any to participate their glory and success."

P. 171.

Ferro Argolicas fœdare latebras. *Virg. Æn.* 2.

" To pierce with the sword the inmost concealments of *the Greeks*."

P. 172.

Tu ne cede malis; sed contra audentior ito,
Quam tua te Fortuna sinet. *Virg. Æn.* 6.

" Suffer not your spirit to be subdued by misfortunes; but on the contrary, steer right onward, with a courage greater than your fate seems to allow."

P. 173.

Ματαιολογων φημα προσεπτατο Ελλαδα μυσοπολων, σοφας επιφθονον τεχνας ονειδος.

Athenæi Deipnosophist. l. 14. p. 617. *Ed. Casaub.*

" The fame of some vain pretenders to poetry has been noised about *Greece*, to the disgrace of a learned and distinguished art."

P. 175.

PLACE DE LA TRADUCTION.

par Monsieur Peltier.

" JEAN NORBURY, Docteur en Théologie, Chanoine et " Associé à Eton. Agé *soixante et huit* ans.

" ETIENNE WESTON, Bachelier en Théologie, Abbé, " Voyageur, Versificateur, *ci devant* Recteur. Agè *cin-* " *quante ans.*

" CHARLES COOTE,* Docteur en Théologie, Doien " Irlandois. Agé *cinquante et deux ans*, selon la Registre.

" EDOUARD TEW, Bachelier en Théologie, Chanoine " et Associé, à Eton. Agé *cinquante et sept ans.*

" GUILLOTINÉS *à la Grecque*, 25 *Floreal, Quintidi*, 1796. *Extrait du Registre de la Guillotine Literaire.*"

N. B. *Ils sont montés sur l' échaffaut avec assez de courage; a dix heures et un quart du matin leurs têtés sont tombés.*"

Extrait

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* P. S. J'ai reçue une lettre trés obligeante de la part de Monsieur *Peltier*, dont j'ai *la plus* haute considération, qui m'a informé, qu'il y a une petite méprise dans le Registre, au sujet de Monsieur LE DOCTEUR COOTE, Traducteur celebre. Qu'il n'étoit pas Doien Irlandois, et par consequent, grand théologien, mais Docteur en Droit Civil en Angleterre, *très instruit dans la grammaire Grecque.* Monsieur PELTIER, avec le zele le plus édifiant pour la verité, et avec beaucoup d'onction, m'a prié de corriger le Registre et la poésie là dessus; et m'a informé, que Monsieur NARES, Auteur trés aimable en son genre, et editeur de l'ouvrage périodique, (*The British Critick*) la voulût aussi avec beaucoup d'empressement. Malheureusement, c'est impossible; et j'ai répondû très franchement: " Mon cher Peltier, quand une fois la tête doctorale est tombée; eh! que faire?" (Nov. 1797.)

Extrait du Rapport fait AU CONSEIL DES ANCIENS, par l' Executeur de la haute Justice Litéraire.

Communication to the author of the P. of L. by Monsieur Peltier, editor of " The Picture of Paris, &c. &c."

" PLACE OF TRANSLATION.

" JOHN NORBURY, Doctor in Divinity, Canon and " Fellow of Eton College. *Aged* SIXTY-EIGHT *years.*

" STEPHEN WESTON, Bachelor in Divinity; an Abbé, a " Traveller, and a maker of verses; *formerly* Rector of a " parish. *Aged* FIFTY *years.*

" CHARLES COOTE,* Doctor in Divinity, a Dean in " Ireland. *Aged* FIFTY-TWO *years*, according to the " Register.

" EDWARD TEW, Bachelor in Divinity, Canon and " Fellow of Eton College. *Aged* FIFTY SEVEN *years.*

" GUILLOTINED *after the Greek fashion*, 25*th* " *of Floreal*; 5*th day of the Decade*, 1796."

Extract from the Register of THE LITERARY GUILLOTINE.

N. B. *They ascended the scaffold with great resolution; at a quarter past ten in the morning their heads fell.*

" Extract from the Report made to THE COUNCIL OF ANCIENTS, by the Executive Minister of Literary Justice."

P. 176.

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* P. S. " I have received a letter from Monsieur Peltier, for whom I entertain *the highest consideration*, who has informed me, that there is a little mistake concerning DR. COOTE, the celebrated translator. He says, that Dr. Coote was not an Irish Dean, (and consequently a great Theologian,) but a Doctor in the Civil Law in England, *deeply versed in the Greek grammar.* Mr. Peltier, with a zeal for truth of the most edifying nature, and with great devotion of mind, has

P. 176.

Αρχετε, Σικελικαι τω πενθεος, αρχετε Μωσαι.

Moschi Epitaph. in Bion.

" Begin, ye Sicilian Muses, begin the strain of woe."

P. 178.

Je trouve dans le libraire *Elmsley*, un conseiller sage, instruit, et diseret.

Mr. Gibbon to Mr. Deyverdun. Letters Miscell. Works, vol. 2. 4to. p. 596.

" I find in *Elmsley*, the bookseller, an adviser of much wisdom, knowledge, and discretion."

P. 179.

Εστιν ʊ το ὑπωσʊν τινα ΟΜΟΣΑΙ μεγα, το δε πʊ, και πως, και εφ' ὡν καιρων, και τινος ἑνεκα.

Longin. de Subl. sect. 16.

" An oath is not sublime of itself; but the place, the manner, the occasion, and the circumstance of introducing it, make it so."

P. 182.

Λοξων ες διεξοδʊς επων. *Lycoph. Cassand* v. 14.

" Into all the meandrings of verbal obliquity."

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has requested me to correct the Register and the Poetry in this particular; and has also signified to me, that the Rev. Mr. Nares, a very amiable author in his way, and editor of the periodical work called *The British Critick*, was very eager and solicitous on the same account. Unfortunately, it is wholly out of my power; and I returned an answer with great frankness; " My dear Peltier, when once a doctor's " head is off, what can be done?" (Nov. 1797.)

P. 182.

P. 182.

Εταιρα χρυσια ει φεροιη, δημοσια εστω.

" If a courtezan wears ornaments of gold, let them be confiscated, or *let her* person *be publick*."*

P. 183.

Μηδε τα Κυπρια προπαροξυτονως επιγραφεσθαι τα ποιηματα.

Photii Biblioth. pag. 984. edit. 1653.

" The Cyprian verses are not marked with the accent on the ante-penultima."

P. 183.

Ex libris deprehendi hominem ardentis ingenii, variæ lectionis, et multæ memoriæ; alicubi tamen majore copiâ quam delectu, ac dictione tumultuosâ magis quam compositâ.

Erasmi Ep. 1248.

" From his writings I discovered him to be a man of a glowing genius, extensive reading, and comprehensive memory; but in general more copious, than choice; and his style and phraseology rather confused, than clear and chastised."

P. 184.

" Figuram animi magis quam corporis complectantur.

Tacit. Vit. Agric.

" Let them rather present us with the features of his mind than of his body."

P. 185.

Si tibi *Mistillus* cocus, Æmiliane, vocatur,
Dicetur quare non *T'arat'alla* mihi?

Mart. Ep. lib. 1.

If

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* The construction depends upon the mode of placing the accent on the word δημοσια.

"If your Cook's name is *Mystyllus*, why may I not call him also *T'arat'alla*." *

P. 187.

Pleno jure—and usufructuario.

"Not of absolute right, but only † usufructuary."

P. 187.

Supera ut convexa *revisant*,
Rursus et incipiant *in corpora velle reverti*. ‡

Virg. Æn. 6.

"That they may *revisit* the superior regions, and again manifest an inclination to return to their *corporeal, visible forms*."

P. 188.

Τῇ νυν, και σοι τυτο, Γερον, κειμηλιον εστω. *Hom. Il.* 22.

"Take this reward as a prize, thou venerable *old man*, and preserve it for a memorial of thy skill."

P. 188.

Melioribus olim auspiciis.

"Once under more favourable expectations."

P. 189.

Hoc Juvenem egregium præstanti munere dono.

Virg. Æn. 5.

* The words *Mystyllus* and *T'arat'alla*, are a play upon two Greek words, which cannot be explained in English.

† Terms in the Roman law.

‡ This was an Eton allusion to Dr. Norbury's series of old clothes, re-appearing, after having been locked up for many months. It is hardly possible to translate the spirit of it in English.

"I present

"I present the illustrious youth with this distinguished mark of my regard, and of his merit."

P. 190.

Ὅτε γεγονα Ανηρ, κατηργηκα τα τȣ Νηπιȣ.

"When I became *a man*, I put away childish things."

P. 191.

Sic liceat magnas Graiorum implere catervas. *Hor.*

"In this manner we may attempt to fill up the measure of Grecian literature."

P. 191.

Tunc cum ad canitiem—tunc, tunc, ignoscere—NOLO.

Pers. Sat. 1.

"What? when the hair is absolutely grey with years—do you ask me to overlook such folly?—No; no; no;."

P. 194.

Spiritus intus alit; totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.

Virg. Æn. 6.

"The spirit feeds it within; and the soul, by infusion into every member, agitates the mass, and blends itself intimately WITH THE WHOLE BODY."

P. 195.

Dixerat Anchises; natumque unàque Sibyllam
Conventus trahit in medios, turbamque sonantem;
Et tumulum capit, unde omnes longo ordine possit,
Advestos legere, et venientum discere vultus.

Virg. Æn. 6. (1796.)

"Anchises finished his speech, and led his son Æneas and the

the Sibyll into the midst of the Convention, and the buzzing crowd. He then chose a rising ground, that he might observe the whole company as they came successively in review before him, and mark with discrimination their countenances, as they passed by."

P. 197.

Decernunt quodcunque volunt de Corpore nostro.

Juv. Sat. 13.

" They do what they will with our whole body."

P. 197.

Per Solis radios, Tarpeiaque fulmina jurant,
Quicquid habent telorum armamentaria Cœli."

Juv. Sat. 13.

" They swear by the light of the sun, and by the thunderbolts of their TARPEIAN JOVE; by every instrument of warfare in the celestial regions."

P. 198.

Ejectos littore, egenos
Excepi, et regni DEMENS in parte locavi.

Virg. Æn. 4.

" I received them outcasts from their own coasts, in exile, and in poverty; and in an hour of madness, folly, or inconsiderateness, I *almost incorporated* them in the kingdom."

P. 203.

Hæc limina VICTOR
Alcides subiit. *Virg. Æn.* 8.

" Through this threshold the Conqueror Alcides himself passed.

P. 63.

P. 205.

Te quoque dignum

Finge Deo! *Virg. Æn.* 8.

" Render yourself worthy of the Deity."

P. 205.

Tanquam portum et sabbathum humanarum contemplationum." *Bacon de Augm. Scient. ap. init.* l. 3.

" The haven, as it were, and the sabbath of all the contemplations of man."

P. 209.

Vineta cædit sua. *Hor. Ep. ad Aug.*

" He prunes his own vineyards."

P. 215.

Naturäi

Perturbatur ibi totum sic corpus, et omnes

Commutantur ibi POSITURÆ PRINCIPIORUM.

Lucret. l. 4. v. 670.

" The whole body and frame of Nature is thus thrown into confusion and disturbance, and the position of every principle is made to change its place."

P. 217.

Γενομενος εν αγωνιᾳ εκτενεστερον προσηυχετο.

" Being in an agony he prayed more earnestly."

P. 217.

Ηδη γαρ μοι σκοτος αγνοιας ἁπαντα, και απατη μελαινα, και απειρος πλανη, και ατελης φαντασια, και ακαταληπτος αγνοια. Ταυτα τοινυν διεξηλθον, βυλομενος δειξαι την εν τοις δογμασιν υσαν αυτων εναντιοτητα, και ὡς εις απειρον αυτοις και αοριστον προεισιν ἡ ζητησις των πραγματων, και το τελος

αυτων

αυτων ατεκμαρτον και αχρηστον, εργω μηδενι προδηλω κατ λογω σαφει βεβαιωμενον.

Hermiæ Διασυρμος *(sive Irrisio)* των εξω Φιλοσοφων.—
Sub fin. Ed. Paris: Justin. Martyris Op. 1636.

" In my opinion, the whole of their systems present to us nothing but the gross darkness of ignorance, and the blackness of deceit, with errors wide and infinite; mere fancies, and crude conceptions, and ignorance which sets all comprehension at defiance. I have therefore submitted to examine them, from a desire to point out the contradictions which prevail in their writings, and to shew that they lead into discussions incapable either of limit or of definition; and further to convince you, that the end and result of them all is unsatisfactory and productive of no advantage whatsoever; without any support from matter of fact, or from the evidence of reason.

P. 218.

Notis et Commentariis perpetuis Doctoris Guillotini."

" With the unceasing perpetual notes and commentaries of Doctor *Guillotine*."

P. 218.

'O πανυ.

" A man of supreme eminence."

P. 218.

Melliti verborum globuli.

Petron. Arbit. Satyricon. c. 1.

" The honeyed globules of language."

P. 218.

Ut magis sit hasce contortiones orationis, quam signorum ortus obitusque, perdiscere.

" It

"It is far easier to comprehend the doctrine of the rising and setting of the stars, than to understand these strange contortions and excentricities of speech."

P. 219.

Λυχνυς εχοντες και μινυριζοντες μελη
Αρχαιομελησιδωνοφρυνιχηρατα. *Aristoph. Vespæ*, v. 219.

"Holding lights in their hands, and trilling out melodies, and verses "between ancient and modern." (*a*)

P. 219.

Salva res est; philosophatur quoque jam;
Quod erat ei nomen? Thesaurochrysonicochrysides.
Plaut. Captiv. A. 2. S. 2.

"The matter is all safe; he actually is setting up for a philosopher; pray what was his name? (*b*) a strange one."

P. 219.

Convenisse Neptuno majestatique ejus, ut longiore tempore satus ex eo grandesceret.
Aul. Gell. lib. 3. c. 16.

"It was suitable to the majesty of Neptune, that the offspring of his godship should acquire a more ample form, the time of his gestation being protracted."

P. 220.

(*a*) It is impossible to render the original Greek word in English, which is compounded ludicrously. An explanation could serve no purpose whatsoever.

(*b*) The name in the original Latin cannot be translated with any effect, for the reason given in the last remark on Aristophanes.

P. 220.

Επει ουκ αποφωλιοι ευναι
Αθανατων. *Hom.*

" For the embraces of the immortals are not ineffectual."

P. 220.

Εν ταις αγαθαις χωραις, προς το μη φυλλομανειν, επινεμουσι και επικειρουσι τον σιτον.

Theophrast. Hist. Plaut. l. 8. c. 7.

" In rich and good soils they thin and lop the corn while it is growing, to prevent its being rank and luxuriant."

P. 221.

In nullum reipublicæ usum *ambitiosâ loquelâ* inclaruit.

Tacit. Ann. l. 4. s. 20.

" He became celebrated for an affected style, and ambitious *wordiness*, without any advantage whatsoever to the state."

P. 227.

Sint hic etiam sua præmia laudi. *Virg. Æn.* 1.

" Let merit ever here obtain its reward."

P. 229.

Musarum spondet chorus, et Romanus Apollo.

Sulpiciæ Sat. v. ult.

" The whole Pierian choir and the Roman Phœbus himself answer for him."

P. 231.

Huic Musæ indulgent omnes, hunc poscit Apollo.

Vida A. P. l. 1. v. 327.

" To him every Muse is propitious, and Apollo claims him for his own."

P. 232.

P. 232.

Ὅθι τ' Ἠοῦς ἠριγενείης
Οἴκια, καὶ χοροί εἰσι, καὶ ἀντολαὶ Ἠελίοιο.

Hom. Odys. l. 12. v. 3.

"Those regions where Aurora has fixed her palace, and holds her festal solemnities, and whence the Sun himself "-begins his state."*

END OF THE THIRD DIALOGUE.

PASSAGES IN THE PREFACE AND NOTES TO THE FOURTH DIALOGUE OF THE *PURSUITS OF LITERATURE.*

Οὐδ' ἀλαοσκοπιὴν εἶχε κρείων Ἐνοσίχθων·
Καὶ γὰρ ὁ θαυμάζων ἧστο Πτολεμόντε Μαχήντε,
Ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑληέσσης
Θρῃκίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
Φαίνετο δὲ Πριάμοιο πόλις, καὶ νῆες Ἀχαιῶν·
Αὐτίκα δ' ἐξ ὀρέος κατεβήσατο παιπαλόεντος.
ΤΡΙΣ μὲν ὀρέξατ' ἰών, ΤΟ ΔΕ ΤΕΤΡΑΤΟΝ ἵκετο τεκμὼρ
Αἰγάς, ἔνθα δὲ οἱ κλυτὰ δώματα ΒΕΝΘΕΣΙ ΛΙΜΝΗΣ
Χρύσεα, μαρμαίροντα τετεύχαται, ἄφθιτα αἰεί.

Hom. Il. 13. v. 10.

"Neptune, who shakes the earth, was not idle in his observation, as he was seated on the loftiest summit of the wood-crowned Samos, lost in wonder at the contest and the war. From that eminence appeared all Ida, with the city of Priam, and the ships of the Grecians. He then descended from the craggy mountain. *Three* steps he advanced in his

 march

* An expression from the Allegro of Milton.

march, and at *the fourth* he reached his destination at Ægæ; where his imperial palace, emblazed with gold and gems, was erected in the depths of the abyss, unperishable, enduring for ever."

P. 237.

L'ombra sua torna, ch'era dipartita! *Dante Inf.* c. 4.

" His shade, which had left us for a season, is now on his return."*

P. 240.

O proceres, censore opus est, an Haruspice nobis?

" O ye chiefs of the land, does this require a censor to punish it, or an augur to explain the prodigy? Do ye call for the arm of the law, or the lustration of religion?

P. 242.

Ημεις, οις ιερα και ταφοι προγογων υπαρχουσιν εν τη Πατριδι, και διατριβαι, και συνηθειαι μεθ' υμων ελευθεροι, και γαμοι κατα τους νομους, και κηδεσται, και τεκνα, αξιοι της υμετερας πιστεως. *Æschines de Falsa Legatione*, sect. 11.

" In this our country we have our religious rites, and the sepulchres of our forefathers. Here we enjoy the freedom of intercourse, society, and conversation; the blessings of lawful marriage, relations, and children, and the charities of life. All these we enjoy in common with you; and from these obligations we hold ourselves worthy of your trust and confidence."

P. 243.

At vos Trojugenæ vobis ignoscitis, et quæ
Turpia cerdoni Volesos Brutosque decebunt.

Juv. Sat. 8. v. 181.

" But ye, who boast yourself of *Trojan* ancestry, find excuses

* Dante is speaking of the shade of Virgil in the Inferno.

excuses for one another; and such actions, as would disgrace the meanest mechanick, are esteemed honourable in men of rank and dignity."

P. 243.

Το γαρ γερας εστι θανοντων. *Hom.*

" For this is the tribute which we pay to the departed."

P. 246.

Tanquam in pistrinum aliquod detrudi et compingi videtur.

" He seems to be confined, and shut up as in a kind of workhouse."

P. 248.

Quales et quantos viros!

" Men indeed of eminence and of high attainments."

P. 248.

Idoneus quidem meâ sententiâ, præsertim quum et Ipse eum audiverit, et scribat de mortuo; ex quo nulla suspicio est amicitiæ causa eum esse mentitum.

Cicero de Clar. Orat. sect. 15.

" In my opinion a competent judge, and for this reason; he was accustomed to hear him speak often, and he did not publish his sentiments on his works till the orator himself was no more. From this circumstance there is no reason to think that he has gone beyond the truth from the partiality of friendship."

P. 249.

Si trapassammo per sozza mistura
Dell' ombre, e della pioggia, a passi lenti;
Toccando un poco la vita futura.

" Thus with slow and wandering steps we passed through *the palpable obscure*, through the solid temperament of

 darkness

darkness, mixed with drizzling rain. Our talk was of the life to come."

P. 251. (8th Edit.)

Episcopatus non est artificium transigendæ vitæ.

Augustini Epist. 58.

"The office of a Bishop was not devised merely to pass away life, (but it is an office of duty, labour, and attention.")

P. 251. (8th Edit.)

Οι δη τονδε μετιοντες τον τροπον, φρονηματι την ψυχην εις ȣρανον μετεννηνεγμενοι, ȣια τινες Θεοι, τον των παντων εφορωσι ϐιον· ȣπερ τȣ παντος γενȣς ἱερωμενοι τω επι παντων Θεω, ψυχης διαθεσει κεκαθαρμενης, ορθοις δογμασιν αληθȣς ευσεϐειας, και τοις κατ' αρετην εργοις τε και λογοις, ȣις το Θειον εξιλεȣμενοι, την ȣπερ σφων αυτων, και των σφισιν ȣμογενων αποτελȣσιν ἱερȣργιαν. *Euseb. Demonstrat: Evang.* l. 1. s. 8.

"They, who have thus fashioned their manners, godlike Beings, carried up by devout aspirations to the heavenly regions, superintend the lives of all around them. They are set apart and sanctified unto GOD HIMSELF, who is above all, for the sake of the whole human race; by a spirit and disposition purified from every stain, by the unerring doctrines of true and unfeigned piety, and by words and works according unto righteoufness. By these and fuch actions they offer up a propitiation to the Deity for themselves, and for those of the same common nature, and compleat their hallowed ministry in full consummation."

P. 251. (8th Edit.)

Saltem daretur in sacris literis tranquillè consenescere.

Erasmi Epist.

"May the evening of my life pass in tranquillity, and in the study of the sacred Scriptures."

P. 250.

P. 250.

Quibus occupatus et obsessus animus quantulum loci bonis artibus relinquit. *Dial. de Oratoribus;* Sec. 29.

" The mind busied and beset with (political) considerations, finds but few intervals for the polite literature."

P. 251.

Corpora lentè augescunt, cito extinguuntur.

Tacit. Vit. Agric. sub init.

" Bodies are slow of growth, but their dissolution is rapid."

P. 251.

Que ma vue à Colbert inspiroit l'allegresse.

Boileau Ep. 10.

" My presence gave chearfulness to the minister." (Colbert)*.

P. 251.

Την μεν αιτιαν επιφεροντες τοις τον Δημον καταλυουσιν. Απεθανον τινες ιδιας εχθρας ενεκα, και αλλοι χρηματων σφισιν οφειλομενων ὑπο των λαβοντων. *Thucyd.* l. 3. s. 81.

" They endeavoured to impute to them the charge of being enemies to the people. Some were destroyed from private malice, and others because they were the creditors of their murderers."

P. 252.

Trunco, non frondibus, efficit umbram. *Lucan.* l. 1.

" The aged tree casts a shadow with its trunk, not with its foliage."

* Boileau is speaking of the great Colbert, and those who honoured him with *their* friendship.—Such times are now passed for ever in France, and perhaps in England.

P. 252.

Ευ μεταφορειν εστιν ευ θεωρειν. *Aristot.*

" To manage metaphors with discretion, is the mark of a just and comprehensive mind."

P. 252.

Των Μεταφορων ευδοκιμουσι μαλιστα αι κατα αναλογιαν.

Aristot. Rhetor. l. 3. c. 10. sect. 3.

" The metaphors which are drawn from analogy, generally meet with the greatest approbation.

P. 253.

Οι εν ταις πολεσιν προστατγτες μετ' ονοματος εκαστοι ευπρεπους, πληθους Ισονομιας πολιτικης, και Αριστοκρατιας σωφρονος προτιμησει, τα μεν κοινα λογω θεραπευοντες αθλα εποιουντο, παντι δε τροπω αγωνιζομενοι αλληλων περιγιγνεσθαι. Και η μετα ψηφου αδικου καταγνωσεως, η χειρι κτωμενοι το κρατειν, ετοιμοι ησαν την αυτικα φιλονεικιαν εμπιμπλαναι.

Thucyd. l. 3. sect. 82.

" The chiefs of the factions had each of them a specious name and pretext. Some held forth a political equality among the citizens, and some, a plan of a more temperate aristocracy. Their speeches had a reference to the common prize of contest, power and sovereignty; and every art was used by the antagonists to defeat each other. Having obtained their ends either by unjust sentences, or by acts of violence, they were prepared to fill up the measure of their crimes and iniquity."

P. 254.

Απροσικτων ερωτων οξυτεραι μανιαι. *Pind. Nem. Od.* 11.

" The rage after desires hard to be attained, is increased by the difficulty."

P. 254.

P. 254.

Tristis FELICIBUS UMBRIS
Vultus erat; vidi Decios, natumque patremque
Lustrales bellis animas, flentemque Camillum.
Abruptis Catilina minax fractisque catenis
Exultat, Mariique truces nudique Cethegi:
Vidi ego lætantes, popularia nomina, Drusos,
Legibus immodicos, ausosque ingentia Gracchos.
Æternis chalybum nodis, et carcere Ditis
Constrictæ plausere manus, CAMPOSQUE PIORUM
POSCIT TURBA NOCENS!

Lucan. Pharsal. l. 6. v. 784.

The shades of the happy spirits in Elysium had a gloom on their appearance. I saw the Decii, the parent and the son, souls which might well expiate the guilt of war; and Camillus himself in tears. Catiline stands in frantick exultation with his chains burst and broken asunder, and by him the Marii, terrible of aspect, and the bare, naked Cethegi. I saw the Drusi, names of popular celebrity, Tribunes extravagant in their proposals of laws and decrees; and the Gracchi, gigantick in their enterprises. Bound in the dungeons of Pluto, they rattled their adamantine iron chains in sign of applause; and the guilty inhabitants of Tartarus seemed to claim for themselves the mansions of the just and good."

P. 257.

" Fare ogni cosa *di nuovo* in quello stato; nelle Città fare *nuovi governi con nuovi nomi*, con nuova autorità, con nuovi nomini, fare i poveri ricchi, disfare delle vecchie città, cambiare gli abitatori da un luogo ad un altro, e in somma, non lasciare cosa niuna intatta, e che non vi sia nè grado, nè ordine, nè stato, nè richezza, che chi la tiene non riconosca da te. *Machiavel. Discorsi.* lib. 1. cap. 6.

" To

"To create all things anew in that state; to make new offices of government with new names, with new authority, with new men; to make the poor rich; to dismantle ancient cities; to transport the inhabitants of one place to another; and briefly, to leave no one thing or condition of life untouched, and not to suffer the existence of any one species of rank, or order, or state, or possession, without an acknowledgement of YOUR having granted it, and that the occupier holds it OF YOU."

P. 258.

Nisi Bellum Gallicum exoriatur.

Lex de Vacatione.

"Except in the case of a *Gallick* war."——The law concerning exemptions from military service.

P. 258.

Ου μην αλλα μεγαν ἡ τε χωρα παρειχε φοβον, δια την γειτνιασιν, ὁμορω και προσοικω πολεμω συνοισομενοις και το παλαιον αξιωμα των Γαλατων, ὃς μαλιστα Ρωμαιοι δεισαι δοκουσιν. ἅτε δη και την Πολιν ὑπ' αυτων αποβαλοντες, εξ εκεινου δε θεμενοι Νομον, ατελεις ειναι της στρατειας τους Ιερεας, πλην ει μη Γαλατικος επελθοι Πολεμος. Εδηλου δε και τον φοβον αυτων ἡ τε Παρασκευη. Μυριαδες γαρ εν ὁπλοις ἁμα τοσαυται Ρωμαιων ουτε προτερον, ουτε ὑστερον γενεσθαι λεγονται.

Plutarch. Vit. Marcelli, p. 244. vol. 2. *Ed. Bryan.*

"Moreover the country itself, from its vicinity, and the ancient renown and valour of *the Gauls*, was an object of considerable terror to the Romans who were about to undertake a war so near home, and upon their own borders. In particular, as the Gauls had once taken their city. On this account they made a special law, that the priests should enjoy an exemption from all military service, except in the case

case of a Gallick war. The very preparation itself proved the nature of their apprehension. For it is not recorded, that the Romans ever had so many *myriads* in arms at one time, either before or since that period."

P. 259.

Ut oportet, Bello Gallico, ut majorum jura moresque præscribunt, Nemo est, Civis Romanus, qui sibi ullâ excusatione utendum putet."

Cicero pro Fonteio, Sect. 16. sub fin.

" There is not a man, worthy of being a Roman citizen, who would think of availing himself of any indulgence, or exemption from service, in the time of a *Gallick* war, according to the laws and customs of our ancestors."

N. B. The object of that oration of Cicero was to inculcate this doctrine; " Gallis fidem non habendam, hominibus " levibus, perfidis, et in ipsos Deos immortales impiis:" *i. e.* " That no trust or confidence whatsoever should be " placed in the Gauls, a nation fickle, perfidious, without " faith, and impious against the Gods themselves."

P. 259.

Vocem adyti dignam templo.

" A voice from the interior shrine, worthy of the temple."

P. 259.

Ουτε τεω σπενδεσκε Θεων, ει μη Δι Πατρι.

Hom. Il. 6. c. 227.

" He poured no libation from this cup, to any of the gods, save to Jove alone."

P. 263.

In sua templa furit, nullâque exire vetante
Materiâ, magnamque cadens, magnamque revertens

Dat

Dat stragem latè, sparsosque recolligit ignes.

Lucan. l. 1.

"The thunderbolt rages against it's *own* temples, and without any matter to obstruct it, both in it's fall and in it's return, spreads devastation far and wide, and collects again it's scattered fires."

P. 263.

Talibus ex adyto dictis Cumæa Sybyllo
Horrendas canit ambages, antroque remugit
Obscuris vera involvens. *Virg. Æn.* 6.

"In words like these the Sibyll utters her tremendous oracles of dubious import, and sounds them forth from the cavern, blending truth with obscurity.

P. 264.

Europæ hæc Vindex Genio decora alta Britanno.

Inscription at Blenheim Palace.

"The avenger of Europe dedicates these lofty trophies to the Genius of Britain!

P. 265.

Προς το αϊδιον εϐλεπεν. *Plato.*

"He looked to that which is eternal and incorruptible."

P. 266.

Conditur omne
Stellarum vulgus, fugiunt sine nomine signa.

Manil. Astron. l. 1. 477.

"All the company of the stars hide themselves, and the constellations pass away without a name."

P. 267.

Τη μεν εμπειρια πολεμικος, τη φυσει φιλοπολεμος· τω δε αλλω τροπω σωφρων, φιλανθρωπος, Ελληνικης παιδειας

και λογων, αχρι τε τιμᾶν και θαυμαζειν τυς κατορθυντας, εραστης.

Plutarch. Vit. Marcelli. p. 242. vol. 2. *Edit. Bryan.*

" He was an experienced warrior, and his nature inclined him to military pursuits. But as to the other habits of his life, he was temperate and collected, of a philanthropick disposition, and so attached to Greek literature and Greek writing, as to make the professors of them the objects of his praise, and even of his veneration."

P. 270.

Primâ vel voce Canentis
Concedunt, carmenque timent audire secundum.

Lucan. l. 6. v. 527.

" They yield to the first notes of the enchanter, and tremble to wait for the second invocation."

P. 272.

Exequiale sacrum, carmenque *minoribus umbris*
Utile. *Stat. Theb.* l. 6. v. 123.

" That funereal dirge, that strain which appeases *the minor shades*."

P. 275.

Ουκ ἡσυχος
Δαφνηφαγων φοιβαζεν εκ λαιμων οπα.

Lycophron. Cassand. v. 3.

" He could not rest; but nourished, as he was, with the laurel of Apollo, poured forth his oracular strains."

P. 277.

Hic Cimbros et summa pericula rerum
Excipit, et solus trepidantem protegit urbem.

Juv. Sat. 8. v. 249.

" He sustained the attacks of the Cimbri, and met the

 last

last extremities of the state, and by his single prowess supported the city in all its terrors."

P. 278.

Ταυτα παντα λογισμω λαβων, ἡσυχιαν εχων και τα αυτυ πραττων, οιον εν χειμωνι κονιορτυ και ζαλης ὑπο πνευματος φερομενυ ὑπο τειχιον ὑποστας, ὁρων τυς αλλυς καταπιμπλαμενυς ανομιας, αγαπᾳ ει πη αυτος καθαρος αδικιας τε και αγοσιων εργων, τον τε ενθαδε βιον βιωσεται, και την απαλλαγην αυτυ μετα καλης ελπιδος ἱλεως τε και ευμενης απαλλαξεται.

Plato de Republica, l. 6. p. 496. Op. vol. 2. Edit. *Serrani*.

Such a man, taking all these things into his consideration, living in quietness and tranquillity, (like one who takes shelter when the storm is raging,) occupied wholly in his own concerns, and seeing the world around him filled with all manner of iniquity, is contented to pass the time of his sojourning here in peace; pure himself from all unrighteousness and the works of unholiness, and with calm confidence expects his dismission and departure in all the fulness of hope."

P. 282.

Questi erano gli scherzi d'una penna poetica, non gli sentimenti d'un animo catolico.

" These were only the sportive fancies of a poetical pen, not the serious opinions of a *catholick* mind.

P. 283.

Les Romains eurent aussi leurs Allegories sur le double soleil successif de l'anneé; ils l'appliquerent à leur Remus & Romulus. Les noms sont allegoriques, et tous relatifs à l'année.

Mr. Gebelin's Primitive World analyzed and compared with the modern. Vol. 4. p. 264.

" The

" The Romans had also their allegories upon the *double sun* in its succession at different times of the year. They applied them to their *Remus* and *Romulus*. The names are allegorical, and all of them *relate to the year*.

P. 284.

Ils en firent la fête des *Le*mures pour des *Re*mures, &c.

Ib. p. 263.

" They changed the festival of the *Le*mures into *Re*mures."

P. 284.

Nous avons *vu* dans le chapitre precedent, que *Romulus* étoit LE SOLEIL ; que tout le *prouvoit*. *Ib.*

We have *seen* in the preceding chapter that *Romulus* was THE SUN ; that every argument *proved* it !"

The proof is this. " Le nom de sa mere, celui de son pere, son frere, la mort de son frere, (REMUS) son propre nom, &c. &c. *Q. E. D. Ib.*

" The name of his mother, that of his father, his brother, the death of his brother (Remus), his own name, &c."

Q. E. D.

P. 284.

Ce qu'exprimoient à cet ègard les Grecs par l'Apothéose d' Hercule, les Romains l'exprimerent par l'Apothéose de Romulus. *Ibid.*

" What the Greeks meant to express by the Apotheosis of Hercules, the Romans expressed by the Apotheosis of their Romulus."

P. 284.

Quirinus (nom de Romulus) la traduction litérale de *Melcarthe*, ou *Melicerte*, que portoit *Hercule* chez les Tyriens, EST UNE AUTRE PREUVE, qu'on regardoit *Romulus* comme le Soleil." *Gebelin. Ib.* p. 269.

" Quirinus

"Quirinus (a name of Romulus), being the literal translation of *Melcarthe*, or *Melicerta*, among the Tyrians, IS ANOTHER PROOF, that they considered *Romulus* AS THE SUN."

P. 284.

Deliramenta doctrinæ.

"The wild speculations of learned men."

P. 285.

Si CAPTIVOS *aspiceres*, Molossi, Thessali, Macedones, Bruttius, Apulius; *si* POMPAS, aurum, purpuræ, signa, tabulæ, Tarentinæque deliciæ. *Flori Hist.* l. 1. c. 18.

"If you regard *the captive* nations, behold the Molossi, the inhabitants of Thessaly, and Macedonia, the Bruttians and those of Apulia; if you consider the splendid ornaments of other countries, look at the gold, the purple, the statues, the pictures, and all the luxuries of Tarentum."

P. 287.

Negatas artifex sequi voces. *Prolog. ad Pers. Sat.*

"He attempts to express the language which nature has denied him."

P. 287.

Attaquer Chapelain? ah, c'est un si bon homme;
Il est vrai, s'il m'eut crû, qu'il n'eut point fait des vers;
Il se tue à rimer. Que n'écrit il en prose?
Voila ce qui l'on dit; *et que dis je antre chose?*

Boileau Sat. 9.

"What? attack poor Chapelain? ah, no; he is such a very good sort of man. To be sure, if he had taken my advice, he would never have made verses. He absolutely exhausts and *kills himself with rhyming*. Why does he not write

write prose?—This is what the world in general says of him; and do I say any thing else?

P. 283.

Ego si risi, lividus et mordax videar? *Hor.*

"If I indulge myself in a smile at such trifling follies, must I of necessity be an envious and malicious tempered man? Surely not."

P. 288.

Munus Apolline dignum. *Hor. Ep. ad August.*

"An offering worthy of Apollo. *

P. 289.

Criticus, assuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere et stylo exigere, non continebit iste ab integro (REIPUBLICÆ NOSTRÆ) statu crudeles ungues? &c. &c.

Orat. P. Burmanni Lugd. Bat. 1720.

"A mere critick, whose whole business is to torture, hack, and abuse without mercy, every book of every description; to stab, or reduce with his pen, all commas, syllables, points, words, and sentences; will not such a man withhold his unrelenting talons, from attempting to destroy the good order and government of such a kingdom as this?"

P. 290.

Πτιλον το μεγα Κομπελακυθω πεσεν.

Aristoph. Acharn. sub fin.

"The principal feather of the vain-glorious bird is plucked and fallen."

P. 294.

* Horace is speaking of the Palatine library, erected at Rome by Augustus.

P. 294.

Πασαν Ποιητικης ἕξιν διαλαμπουσαν.

Procli Comment. in Πολιτειαν *Platonis*, p. 403. Edit. fol. *Basil.* 1534.

"The very form, substance, and image of Poetry in all its brightness."

P. 294.

Ὅταν ενθουσιαζων και ταις Μουσαις κατοχος ων, κατα την πρωτην ενεργει και ενθεον Ποιητικην. *Procl. ut sup.*

"When feeling the power of enthusiasm, and fully subdued by the influence of the Muses, he calls forth into action all the primal, original, and divine energies of poetry."

P. 295.

Την των Ποιητων μανιαν κινουμενην τε και κινουσαν, και πληρουμενην ανωθεν, και εις αλλα διαπορθμευουσαν την εκειθεν ελλαμψιν.

Procli Comment. ut sup. in τρεις Ιδεας της Ποιητικης: pag. 401.

"The enthusiasm of poets, when it is roused and set in motion, and communicates the impulse to others; when it receives it's fulness from above, and diffuses to all around the light imparted from heaven."

P. 295.

Κληϊζω Μουσας ξυνην οπα γηρυσασθαι,
Παμφωνοις ιαχαισι παναρμονιαισι τ' ερωαις,
Ὅιον επ' Αιακιδη στησαι χορον εκληϊξαν
Αθανατων μανιαισιν, ὁμηρειαισι τ' αοιδαις.
Αλλα γε Μουσαων ἱερος χορος απυσωμεν,
Εις ἑν αποπνειοντες αοιδης τερματα πασης,

Υμμι

Υμμι και εν μεσσαισιν Εγω Φοιβος Καθυχαιτης.

Porphyr. in Vita Plotini; Oper. Plotin: Ed. Ficini. Basil. MDXXC.

" I call upon the Muses to send forth their united voices, full and symphonious, in all the varied power of harmony; such as they are recorded to have celebrated in choral bands at the tomb of Achilles, in Homerick strains and immortal inspiration. Let us therefore, the sacred Pierian choir, join and breathe in one all the fulness of the song; and I, Apollo with the clustering locks, seated in the midst of you, will myself preside."

P. 296.

Οργᾶ ἡ φυσις τȣ υἱȣ σȣ προς τα μαθηματα.

Marcellini Vit. Thucyd. p. 8. Edit. *Hudsoni Oxon.*

" The disposition of your son has a strong impulse to learning and the sciences."

P. 296.

Legere si desideras,
Vaces oportet, Eutyche, a negotiis,
Ut liber animus sentiat vim carminis.
Ego, quem Pierio mater enixa est jugo,
In quo tonanti sancta Mnemosyne Jovi,
Fœcunda novies, artium peperit chorum;
Quamvis in ipsâ pene natus sim scholâ,
Curamque habendi penitus corde eraserim,
Et laude invitâ in hanc vitam incubuerim,
Fastidiosè tamen in cætum recipior.
Rem me professum dicet aliquis jam gravem;
Sed literatæ cum sim propior Græciæ,
Cur somno inerti deseram Patriæ decus?

Phædrus. l. 3. *Prolog.*

" If you are desirous to read and study works like these,

you must be free from the cares and anxieties of business, that your mind may be at full liberty to comprehend the force of poetry. As to myself, though I was produced on the very mountain of the Muses, where the consecrated Mnemosyne, with her nine offspring, bore to Jove the whole choir of the arts: though I was born in their very school; though I have obliterated from my soul the very traces of the love of money and possessions; though I have adopted and exercised the profession, against even the appearance of success; yet it is with reluctance that I am received and enrolled in the assembly. I may be told, I have undertaken a work of weight and dignity: but, allied as I am to all the literature of Greece, why, from indolence and sloth, should I abandon the honour of my native country?"

P. 296.

Neque enim Aonium nemus advena lustro,
Nec mea nunc primis albescunt tempora vittis.

Stat. Achill. l. 1. v. 10.

"I wander not through the Aonian grove with the steps of a stranger; nor are my brows now, for the first time, encircled with the fillets of the Muses."

P. 297.

Helas! je n'ai point vû ce séjour enchanté,
Ces beaux lieux ou Virgile a tant de fois chanté;
Mais j'en jure et Virgile et ses accords sublimes,
J'irai; de l'Apennin je franchirai les cimes,
J'irai, plein de son nom, plein de ses vers sacrés,
Les lire aux mêmes lieux qui les out inspirés.

De Lisle. Les Jardins. L. 1.

"Alas! I have never visited that abode of enchantment, those scenes of beauty and delight, where Virgil hath so often sung. But I swear by the poet and his sublime strains, I

will visit them; I will pass the summits of the Apennines; I will repair thither, full of his great name, full of his consecrated verses, and repeat them among the very scenes themselves which inspired the bard."

P. 302.

Et meæ, si quid loquar audiendum,
Vocis accedet bona pars. *Hor. Od.*

" And, if any opinion of mine is worthy of attention, I will give it freely in his favour."

P. 302.

Sic gemmas vaginæ in fronte solebat
Ponere zelotypo Juvenis prælatus Hiarbæ.

Juv. Sat.

" In this manner did Æneas place the gems of honour in the very front of the scabbard."

P. 303.

Στεντορι εισαμενος μεγαλητορι χαλκεοφωνω,
Ὃς τοσον αυδησασκ' ὅσον αλλοι πεντηκοντα. *Hom.*

" Like Stentor, with a heart of courage, and a voice of brass, whose speech was equal to that of *fifty* men united."

P. 303.

Vicinas alii Veneres, Charitumque choreas
Carmine concelebrent; nos Veri dogma severum,
Triste sonant pulsæ nostrâ testudine chordæ.

" Let others celebrate in song the charms of many a neighbouring Venus, and the dances where the Graces preside; it is our province to record the austere doctrines and decrees of truth. The chords of our lyre sound in deeper and more solemn tones."

P. 304.

Οιον ὁ τω 'πολλωνος εσεισατο δαφνιδος ὁρπηξ!
Οια δ' ὁλον το μελαθρον! ἐκας, ἐκας ὁστις αλιτρος·
Και δη πυ τα θυρετρα καλω ποδι Φοιβος αρασσει.

" How is the branch of Apollo's own laurel shaken! how is the whole temple convulsed! Hence, avaunt, ye profane. Apollo himself approaches; and the sound of his steps in the threshold is propitious!"

P. 304.

De lodice parandâ
Attonitus Doctor. *Juv. Sat.* 7.

" A *house-wife* doctor, or schoolmaster."

P. 306.

O nondum cognita divûm
Munera! virtutis custos et amica pudori,
Luxuriæ frænum, vitæ tutela! *Prudentius.*

" O ye gifts of the gods not yet fully understood! All-hail, Frugality, thou guardian and friend of virtue and modesty; thou curb of luxury, and tutelar genius of life itself!"

P. 308.

In quâ Ego nactus, ut mihi videbar, locum resecandæ libidinis et coercendæ Juventutis, vehemens fui, atque omnes profudi vires animi atque ingenii mei, non odio adductus alicujus, sed spe reipublicæ corrigendæ et sanandæ civitatis. Afflicta est Respublica!

Cic. Epist. ad Attic. l. 1. *Ep:* 18.

" Being, as I thought, in possession of the vantage ground, with the opportunity of cutting up by the roots, or of curbing the headstrong impetuosity of youth, I was earnest in my endeavour, and exerted every faculty of my courage and understanding,

understanding, not from dislike or hatred to any one, but from an honest hope of correcting the errors, and healing the disorders of the state. The Republick is sorely smitten and afflicted!

P. 308.

Salve, magna parens doctrinæ, *Etonia* tellus,
Magna Virûm!

"Hail to thee, Eton, Thou great nursing mother of learning and of men!"

P. 308.

Mussat tacito Doctrina timore.

"Learning is struck dumb with apprehension."

P. 309.

Academia degli Arcadi, et degli Buffi caricati.

"An academy of Arcadians and Italian *Buffos* or comedians."

P. 309.

Uni quippe vacat, studiisque odiisque carenti
Newtoni lugere genus.

"I have leisure, without prejudice or partiality, to drop a tear on the degenerate race and kindred of NEWTON."

P. 310.

Stupet äere primo;
Quæ loca? qui fluctus? ubi Pelion? omnia versa,
Aut ignota videt; dubitatque agnoscere matrem.

Statius. Achill. l. 1.

"Achilles stands astonished as he first breathes that air. He asks, what places are these? what waves he hears? where is his beloved Pelion? he finds all things either

 overthrown

overthrown and altered, or strange to his view; and he even hesitates to acknowledge his own mother."

P. 311.

Γενος εκλεκτον, λαος εις περιποιησιν, βασιλειον Ιερατευμα.

"A chosen generation, a peculiar people, a royal priesthood."

P. 312.

Jam Thebæ juxta, et tenebrosa vorago.

Stat. Theb. l. 6.

"The scenes of Thebes are not far off; and the gulph of darkness is yawning before us."

P. 316.

Quis gremio Enceladi doctique Palæmonis affert,
Quantum grammaticus meruit labor?

Juv. Sat. 7.

"Who confers the tribute of reward on Enceladus and the learned *Palæmon*, in proportion to the labours and fatigue of publick instruction?"

P. 316.

Status dicitur *a stando*, quià quando quis habet *unam bonam Præbendam*, tum dicimus, Is bene stat."

Epistolæ Obscurorum Virorum.

"The word "*state*" (or condition of life) is derived from "to stand," because when a man is in possession of *one good prebend*, we say, *he stands well in the world.*" *

P. 317.

Recorderis Marescottum nostrum *tria* se sacræ arti nostræ (Medicæ

* The Latin words are ludicrous.

(Medicæ scilicet) debere professum, quibus caruisset, si propositum a parentibus sacerdotium suscepisset; scilicet, sanitatem athleticam ætatis anno 82mo, *centum aureorum millia*, atque intimam innumerorum illustrium amicitiam.

Sammarthani Elogiu, p. 83. et 84.

"You remember our friend Marescottus used to say, that he was indebted to our sacred art (of medicine) for three things, which he never should have enjoyed, if he had taken upon him the order of priesthood, as his parents proposed to him. The advantages were these: a strong athletick habit of body to his eighty-second year; a *hundred thousand pounds*; and an intimate acquaintance and friendship with men of rank and eminence."

P. 317.

Siccat inæquales calices Conviva Sacerdos.

"The Priest is invited, but *not* to an *equality* in the glasses.

P. 317.

Ipse capillato diffusum consule potat." *Juv.*

"My Lord himself drinks of the most costly vintage matured by years and good keeping."

P. 318.

È ben cosa certa, che PAOLO, come quello che era d'animo grande e de vasti pensieri, teneva per sicuro di poter rimediare à tutti i disordini *per la sola sua autorità pontificale*, nè riputava di aver bisogno in ciò di Principe alcuno; solito di non parlar mai con gli Ambasciadori, se non intonandogli nelle orecchie, che EGLI ERA SOPRA TUTTI GLI PRINCIPI; che non voleva che alcuno d'essi domesticasse seco, *che poteva mutar regni*, che era Successor di chi ha deposto Ré et Imperadori.

Sarpi Istor. di Concil. Trident. lib. 5.

"It is

"It is a certain fact, that Pope PAUL the Fourth, who was a man of a great mind, and of immeasurable thoughts and designs, was convinced, that he could HIMSELF rectify all the disorders of the state, by his pontifical authority alone. He never conceived the necessity of having recourse to any prince in these affairs. It was his custom, never even to converse with the ambassadors, without thundering in their ears, that HE himself was above all Princes and Potentates; that he would not suffer any one of them to live in habits of familiarity with HIM; that HE could change and dispose of kingdoms; that HE was the direct successor of HIM, who had cast down and deposed kings and emperors."

P. 319.

Ubi Papa, ibi Roma! in sæcula sæculorum.

"Wherever the Pope resides, there is Rome! for ever and ever, till time shall be no more!

P. 321.

Crimine ab uno
Disce omnes. *Virg. Æn.*

"From one single offence, learn the nature of them all."

P. 321.

A. D. 1544. Merindoliani et Caprarienses, &c, existentesque *Reliquiæ Albigensium* sequentem fidei suæ confessionem obtulerunt Francisco I. Regi Galliæ, quam a majoribus quasi per manus acceperunt, abhinc anno post Christi Incarnat. 1200, &c.

Sandii Histor. Ecclesiast. p. 425.

"In the year 1544, the Merindoliani and the Caprarians, &c. the poor existing remnant of the *Albigenses*, presented to Francis the First, King of France, the following Confession of

of Faith, which they had received by uninterrupted tradition from their ancestors, from the year of Christ, 1200, &c."

P. 322.

Σφιγγος κελαινης γηρυν εκμιμουμενος.

Lycopron. Cassandra, v. 7.

" In imitation of the oracular voice of the obscure Sphinx."

P. 324.

O magnâ sacer et superbus umbrâ.

Stat. Sylv. l. 2, *Carm.* 7.

" Hail to thee, in awful concealment, and conscious pride; great is the shadow of thy name!"

N. B. Junius's motto to his Letters is, " Stat *nominis* umbra." Lucan. — " *There is only the shadow of the name.*"

P. 326.

State super vias antiquas.

" Stand firm upon the old paths."

P. 327.

Cur non omnia?

" Why are they not all so?

P. 328.

" Quis rapiet ad se quod erit commune omnium?

" Who will be eager to appropriate to himself what is generally expressed?

P. 328.

Qui se fera connoitre mal à propos?

" Who will make himself known out of season, and without necessity?"

P. 328.

P. 328.

Unde Doctoris titulo gloriantur, nisi ut doceant?

Erasmi Epist. ad Cardinalem Lovanium. 1520.

" Why do they glory in the title of *Doctor*, but to instruct and teach others?"

P. 330.

Εγραφη απο Ρωμης, ὁτε εκ δευτερȣ παρεστη Παυλος τω Καισαρι Νερωνι.

" The epistle was written from Rome, when Paul stood before Cæsar Nero for the second time."

P. 332.

Negotium Ædilibus dedit, ne quem posthac in foro paterentur, nisi positis lacernis, togatum consistere.

Sueton. Octav. cap. 40.

" He gave it in strict charge to the Ædiles, not to suffer any Roman who wore the toga or gown, to remain in the forum, except he laid aside the *Lacerna* * or *Pænula*."

P. 332.

Multo stillaret Pænula nimbo. *Juv. Sat.* 5.

" When the pænula, or cloak, was dripping with the rain."

P. 333.

Εν συναρμογᾶ αδιαλυτω κατα λογον αριστον.

Plat. Timæi Locri. de anima mundi Plat. Op. Edit. Serrani, vol. 3 p. 95.

" In

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* The Lacerna was a garment worn over the toga or gown, in bad weather; but chiefly on a journey. The old Scholiast on the first satire of Persius, v. 68. calls the Lacerna and Pænula both, *Pallia*. The pallium was a long open manteau.

" In an indissoluble connection and agreement according to the rules of the best reason."

P. 333.

O Vecchi, ch'avete *bisogno* di moglie," &c.

Opera. Scola de' Maritati.

" O ye old fellows, who feel that you *have need* of a wife, &c. &c." *School for Husbands.*

P. 335.

Cum reserata viget genitabilis aura Favonî,
Doctores primum aërii te, Diva, tuumque
Significant initum, &c. &c. &c. *Lucret.* l. 1.

" When the genial breeze of Favonius begins to blow, *the ætherial race* first declare the power of thy impulse, thou goddess of soft desire," &c. &c.

P. 336.

Longa est injuria, longæ
Ambages. *Virg. Æn.* 1.

" The account of the injurious transaction is rather long, and the particulars of it tedious."

P. 336.

O Fortunati, quorum *pia* tecta resurgunt!
Æneas ait, et fastigia suspicit urbis.
Virg. Æn. 1.

" Hail, fortunate and favoured people, whose *temples* and palaces are rising again under such auspices!"—Such were the words of Æneas, as he was surveying the pinnacles of the city."

P. 338.

" Fortunæ majoris honos, erectus et acer.

Claudian.

" A man who reflects honour on his distinguished situation, and opulent fortune; of an erect and independant spirit."

P. 338.

Carbonem pro Thesauro. *Proverb.*

" A coal instead of a treasure."

P. 339.

Oceano libemus, ait. *Virg.*

" Let us pour forth our libations to the Ocean."

P. 339.

Privatis majora focis. *Juv.*

" Too expensive for a private man's purse."

P. 339.

D'ou ce visage enfin, plus pâle qu'un rentier,
A' l'aspect d'un arrêt qui retranche un quartier?
Qui vous a pû plonger dans cet humeur chagrine?
A-t-on par quelqu' édit réformé la Cuisine?

Boileau, Sat. 3.

" Whence is that look, paler than a stock-holder at the sight of a decree, which cuts off a quarter of his income? Who, or what, has plunged you so deeply in chagrine and melancholy? Is there any edict in force *for the reformation of the kitchen?*"

P. 340.

Prens moi le bon parti; laisse là tous les livres;
Exerce-toi, mon fils, dans ces hautes sciences.
Prens, an lieu d'un Platon, ce Guidon des finances.

Boileau, sat. 8.

" Be

" Be advised, my son; choose what is useful; lay aside all your books and your studies. Be conversant in these sublime sciences; fling away your Plato, and take this *Guide* to the knowledge of finance."

P. 340.

Fame rabidâ tria guttura pandens. *Virg. Æn.* 6.

" Opening his *triple* throat raging with hunger."

P. 340.

Vitâ cedat, uti conviva satur. *Hor.*

" May he take leave of life, as a guest satisfied with his entertainment."

P. 342.

Rendono un alto suon, che a quel s'accorda
Con che i vicin cadendo il Nilo assorda.

Ariosto, O. F. l. 16.

" They send forth a sound, loud and deep as the Nile, when he deafens the neighbouring shores with all his cataracts."

343.

Soyez plutôt maçon, si c'est votre talent,
Ouvrier estimé dans un art necessaire,
Qu'écrivain du commun, et pöete vulgaire.

Boileau, A. P. ch. 4.

" Better be a mechanick, a builder, a mason, if such is your talent, a workman of character in some necessary art or trade, than an ordinary writer, or a common maker of verses."

P. 344.

Par classes et par titres,
Dogmatizer en vers, et rimer par chapitres.

Boileau, sat. 8.

" By divisions of subjects, and heads of sections, to dogmatize in verse, and rhyme chapter by chapter."

P. 345.

Ταυτα ὑμεῶν της ἡδυπαθειας τα αρχετυπα, ἁυται της ὑβρεως ἁι θεολογιαι, ἁυται των συμπορνευοντων ὑμιν Θεων ἁι διδασκαλιαι.—Πανισκοι, και γυμναι κοραι, και μοριων εντασεις ταις γραφαις απογυμνωμεναι. — Ἠταιρηκεν ὑμιν τα ωτα, πεπορνευκασιν ὁι οφθαλμοι, ἁι οψεις μεμοιχευκασι. Ω διασαμενοι τον ανθρωπον, και το ενθεον τω πλασματος ελεγκει απαρξαντες!—κτλ.

Clement. Alexandrini Λογος προτρεπτικος, *seu Admonitio ad Gentes*. p. 30, &c. Edit. 1616.

" These are the archetypes, the exemplars of your soft and delicate life; these are the shameful and scandalous tenets of your theology; these are the doctrines of your fornicating gods.—As to pictures or images; you have the little figures of Pan, and naked girls, and obscene protrusions in forms gross and palpable. Your very ears are impure; your eyes have committed fornication; your countenance is adulterous. Shame! shame! ye have done violence to the nature of man, and by your corruptions ye have debased all that is divine in his composition."

P. 346.

Αλλο τε μοι ενδειν ηθως περιμνημονευσαι τωδε τω Ανθρωπω ωδ' ὁτιην οιμαι· ἁπαντα γαρ αυτω τα της ψυχης παθη ὁτος αν ἀξιοχρεως σημηναι διαρκως ειη. Επει ὁστις αλογησας την ὑπερ των πεπραγμενων αισχυνην, ωκ απαξιοῖ τοις εντυγχανωσι

δδελυρος

ὀδυνηρον φαινεσθαι, τουτω δη ουδεμια παρανομιας αταρπος αβατος· αλλα την αναιδειαν αει του μετωπου προβεβλημενος, ῥᾶστα τε και ουδενι πονω εις των πραξεων τας μιαρωτατας χωρει.

Procopii Histor. Arcan. lib. 9. p. 46. Ed. fol. *Lugduni* 1623.

" I think this circumstance fully sufficient to mark the morals of the man. This alone clearly displays the nature of the affections and passions of his mind. For when a man stands in no awe of the disgrace which attends bad actions, and has no concern for his character, there is no way of transgression in which that man may not walk. With a countenance clothed in shamelessness and audacity, he easily and naturally proceeds from one bad action to the most profligate attempts."

P. 348.

Transeat in exemplum.

" May it pass into an example."

P. 351.

Perchè altrove non have
Dove voltare il viso,
Che gli é stato interciso,
Mostrar con altre imprese altra virtude.

" (He does this,) because he has no *other* object to engage his attention; since he is cut off from every mode of action, and cannot display any *other* courage and ability *(at present)* in more arduous enterprizes."

P. 352.

Ut vellem his potius nugis tota illa dedisset
Tempora sævitiæ. *Juv.* sat. 5.

" Would

"Would to heaven, he had given up to trifles like these, all the times he devoted to savage and cruel purposes."

P. 354.

Περισσως εμμαινομενος.

"Wrought up to a high pitch of fury."

P. 354.

Triste ministerium! subjectam more parentum
Aversi tenuere facem. *Virg. Æn.* 6.

"A melancholy office! after the manner of their ancestors, they held the lighted torch to the funeral pile, and turned *aside* their faces."

P. 354.

Η γλωσσα πυρ, ὁ κοσμος της αδικιας, ἡ σπιλωσα ὁλον το σωμα, ἡ φλογιζωσα τον τροχον της γενεσεως, και φλογιζομενη ὑπο της Γεεννης, ακατασχετον κακον, μεστη ιω θανατηφορω.

"The tongue is a fire; a world of iniquity: it defileth the whole body, setteth on fire the course of nature, and is set on fire of hell; it is an unruly evil, full of deadly poison."

P. 354.

Καλη αναστροφη — πρᾳυτης σοφιας.

"A conversation and behaviour honest before men.—The meekness and mildness of wisdom."

P. 355.

Αρνυμενος ἡντε ψυχην, και Νοστον Ἑταιρων,
Αλλ' ωδ' ως ἑταρως ἐρρυσατο, ιεμενος περ.

Hom. Odys. l. 1.

"Endeavouring to secure his own existence and the return of

of his companions; but in vain. He could not *secure his friends*, however anxious for their support."

P. 355.

Επει Τροιης ἱερον πτολιεθρον επερσε. *Hor. Od.* l. 1. v. 2.

" Since he had brought the sacred citadel of Troy to destruction."

P. 355.

Αθροως την Βυλην καθηρηκει. — Τυ δ' εργυ προϊοντος μειζονως ετι εκφανηναι το επος τυ Γρακχυ — Ταχυ τε περιῆν ανεστραφθαι το κρατος της Πολιτειας!

Appian. de Bello Civili. l. 1. p. 363. *Ed. Steph.* 1592.

" He took away at once the power of the Senate. As the measures were proceeding, the words of Gracchus received still stronger confirmation.—The whole strength and power of the government *narrowly* escaped an utter subversion."

P. 356.

Errare Cives, si tum senatum aliquid in republicâ posse arbitrabantur." *Cicero Orat. pro Sext.* c. 12.

" (He said) the citizens were under a mistake, if they thought the senate had *now* any weight in the constitution."

P. 356.

Mirantur taciti, et dubio pro fulmine pendent!

Stat. Theb. l. 10.

" They stand in silent astonishment; and wait for the fall of the yet dubious thunderbolt."

P. 357.

Ut te, fortissime Teucrûm,
Accipio agnoscoque libens! ut verba parentis,
Et vocem Anchisæ magni *mentemque* recordor."

Virg. Æn. 8.

 " How

"How willingly do I receive and acknowledge thee, thou bravest, boldest of the Trojans! with what pleasure do I call to my remembrance the words, the voice, and the spirit of the great Anchises!"

P. 358.

Impudens liqui patrios penates. *Hor.*

"I wandered from my own home, without a blush for my folly."

P. 358.

Mutemus Clypeos, Danaumque insignia nobis
Aptemus. *Virg. Æn.* 2.

"Let us change shields, and adapt the devices of *the Greeks* to our own."

P. 360.

Ατυφω μοιρας φυσει μετεχον, Ζωον ουρανιον εκειθεν δοθεν τοις τηδε εις επιμελειαν.

Themistii Orat. 1. p. 3. Ed. Fol. *Harduini.*

"A celestial *animal*, having nothing of pride or vanity in it's nature, sent down immediately from heaven for the preservation and guardianship of men below."

P. 361.

Apud Græciam, quæ semper eloquentiæ princeps esse voluit, atque illas omnium doctrinarum inventrices Athenas, in quibus summa dicendi vis et inventa est et perfecta.

"In Greece, which ever was ambitious of the sovereignty in eloquence, and particularly in Athens, the parent of every science, in which the highest power and strength of speech was first cultivated and brought to perfection;" (no peroration was ever permitted.)

P. 361.

Epilogos illi mos civitatis abstulerat.

Quintil. lib. 10. c. 1.

On which Turnebus thus comments:

Non licebat Athenis affectum movere, ac ne epilogo quidem uti.

" The custom of the city precluded him from the use of the peroration."

On which Turnebus thus comments:

" It was not permitted to attempt to move the passions; and they denied an orator the epilogus or peroration."

P. 362.

Ει ανδραποδων ἡ Πολις, αλλα μη των αρχειν ἑτερων αξιωντων, ωμολογειτο ειναι, ηκ αν, ω Ανδρες Αθηναιοι, τας ὑβρεις ηνεχεσθε τας Τυτυ, ἃς κατα την αγοραν ὑβριζεν, βοων εν ταις εκκλησιαις, επι τυ βηματος, δυλυς και εκ δυλων καλων ἑαυτυ βελτιυς και εκ βελτιονων.

Demost. Orat. Κατα Ανδροτιωνος. Gr. Edit. *Benenat.* 1570. p. 398.

" If the city, O Athenians, were indeed confessedly composed of slaves, *things* made over and bought, and not of MEN who consider themselves worthy of the rule and governance over others, ye would scarcely have endured the affronts and insulting language of this man; which he is daily pouring forth in the market place, in the assemblies, in the very tribunal itself; stigmatizing men better than himself, and far higher descended, as poltroons, and slaves, and the sons of slaves."

P. 364.

Illa se jactet in aula
Æolus!

" Let Æolus swagger in his own Hall!"

P. 364.

Proh dolor! imperium Pelagi sævique tridentis
Cui nunc sorte datum? *Virg.*

"Oh heavy report! to whom is the empire of the ocean, and the unrelenting trident *now* consigned!"

P. 364.

Eunt tutis terrarum crimina velis!
Ex quo jura freti majestatemque repostam
Rupit Jäsoniâ Puppis Pagasæa rapinâ!

Stat. Achill. l. 1.

"*The crimes of the land* are wafted with impunity on the sea: from the time when the ship, loaded with the plunder of Jason, first disturbed the rights, the repose, and the majesty of the ocean!"

P. 365.

Ρωμαϊκων ταγματων αλαλαγμος συμφερομενων, των Στασιαστων πυρι και σιδηρω κεκυκλωμενων κραυγη. Ουτε ἡλικιας ην ελεος, ϐτ' εντροπη σεμνοτητος! Λιμω μαραινομενοι και μεμυκοτες εις οδυρμϐς και κραυγην ευτονησαν. Συνηχει ἡ τε Πειραια, και τα περιξ ορη, ϐαρυτεραν ποιϐντα την ὁρμην. Τϐ θορυϐϐ τα παθη φοϐερωτατα.

Joseph. Hist. lib. 7. sect. 5. p. 1282. *Ed. Hudson. Oxon.*

"The war-cry of the Roman legions rushing to conquest, and the shouts of the seditious, surrounded with fire and sword, were heard aloud. There was no mercy for age; nor could dignity find any respect. Wasted and gaunt with famine, they bellowed forth their groans and lamentations. All the Peræa and the neighbouring hills resounded, and made the tone deeper and deeper. The calamities and sufferings were more formidable than the tumult itself."

P. 365.

P. 365.

Ουτω μεγαλοι οἱ λογοι, και εμβριθεις αἱ εννοιαι. Ολον σωματιον δραματικον και εναγωνιον.

Longin. de Sublim. sect. 9.

" The composition and words are so sublime, and the sentiments so weighty and full of matter. The whole body of the narration is dramatick, and abounding with action."

P. 366.

Finis et ætas
Tota retro; seræ volumus decus addere morti.

Statius.

" The age and completion of all things is gone backward: we will mark our late dissolution and death with honour and renown! our death shall be delayed, and not without honour."

P. 367.

Ils prennent leurs ordres sans le sçavoir.

" They take orders from them without being conscious of it."

P. 367.

Ecce iterum Crispinus! et est mihi sæpe vocandus
In partes; monstrum nullâ virtute redemptum.

Juv. Sat. 4.

" Behold Crispinus again: I must often call upon him, a monster whose faults are not compensated by a single excellence."

P. 368.

Si tardius artus
Cessissent, potuit fulmen meruisse secundum.

Stat. Theb. l. 10.

"If his limbs had not yielded so quickly to the stroke, he might have deserved a second thunderbolt."

P. 374.

Dat operam, ut cum ratione insaniat.

"He toils and labours with a desire of uniting reason with madness."

P. 375 and 376.

Gros paquet de toile verte et rouge—habits de drap tout uni, habits de velours un peu passés. *Gil Blas.*

"(He opens) his large bundle of clothes, *green* and *red*; his suits of clothes all of one colour, and his second-hand velvet suits a little faded."

P. 376.

Vous êtes bien heureux, qu'on se soit addressé à MOI, plutot qu'a un autre. Graces au ciel, j'exerce rondement ma profession: Je suis le seul Fripier qui ait de la morale.

Gil Blas.

"You are very fortunate in having applied TO ME, in preference to any other person. Heaven be praised, I carry on my profession in a plain, honest manner. I am the only *old-clothes-man* who has any *morality* about him."

P. 376.

Εξομεν δι ἁ τον Ανθρωπον τυτον διακρῖναι τε απο των αλλων Ζωων, και ειλικρινως νοησαι δυνησομεθα.

Sext. Empirici Institut. Pyrrhon. l. 2. c. 5.

"We shall now have a criterion to distinguish THIS MAN from all other living beings, and be enabled thoroughly and distinctly to understand *the whole* of him."

P. 376.

P. 376.

Qui au travers de toute sa piété n'est pas Auteur impunément, et qui a la satisfaction d'arracher les Voluptueuses aux plaisirs, et d' affermir dans leur devoir des Epouses ebranlées par des amans seducteurs.—(Though I cannot say) qu'on trouve ses homélies et ses ouvrages egalement forts et delicats. *Gil Blas.*

" Who spite of all his piety certainly is not an author with impunity, (or without paying for it), and who has the satisfaction of reclaiming women of dissipation, and of preserving spouses, shaken by seducing lovers, firm to their duty. But it cannot be said, that all his *homilies*, and his works, are equally strong and delicate."

P. 377.

Avoir près de lui un homme *(comme moi)* qui ait de la literature, et une bonne main, pour mettre au net ses homélies.

" To have with him a man (like myself) who knows something of literature, and writes a good hand, *to make a fair copy of his homilies.*"

P. 378.

Doctor sanctissimus ille Gregorius, qui melleo prædicationis imbre totam rigavit et inebriavit ecclesiam.

Johannes Salisburiensis.

" The most sacred Doctor Gregorius who bedewed, and even *inebriated*, the church with the honey-heavy dew of his preaching."

P. 377.

Nil habuit in tenementis. *Law Latin.*

" He had nothing in the tenements."

P. 379.

P. 379.

Per verità, è un gran capriccio; ma in ciò segue il suo stile.

" In truth it is a great *capriccio* (or whimsical fancy); but in this he keeps up to his own style."

P. 382.

Cumque superba foret Babylon spolianda trophæis
Ausoniis, umbrâque erraret Crassus inultâ,
Bella geri placuit nullos habitura triumphos.

" And when the pride of Babylon was to be humbled and despoiled of Ausonian trophies; when the unappeased spirit of Crassus was ranging for revenge; they engaged in contests which never would admit of a triumph."

P. 383.

Pan etiam Arcadiâ dicat se judice victum.

Virg. Ecl.

" Pan would acknowledge himself vanquished, even by the decision of *Arcadia*."

P. 384.

Hoc illis dico, qui me non intelligunt.

" I address this observation to those who do not understand me."

P. 386.

Temulentus videtur.

" He seems rather insolent and flushed."

P. 388.

In hos tota ruens.

" Rushing upon them with her whole force."

P. 388.

Te, Venus Regina, pio vocantum
Thure Wartoni et Stephani decoras
Transfer in ædes.

" O Venus, thou sovereign goddess, visit those temples where *Warton* and *Steevens* call upon thee in pious sacrifice."

P. 389.

Nobis non licet esse tam disertis,
Qui musas colimus severiores. *Martial.*

" We who cultivate the muses of a more chastized spirit, cannot indulge ourselves in such licentious freedom of speech."

P. 391.

Ergo omnis furiis surrexit Etruria justis,
Regem ad supplicium præsenti marte reposcunt.
Virg. Æn. 8. 394.

" All Etruria rose up together with just resentment, and with instant arms demanded that the king should be brought *to * punishment.*"

P. 392.

Euse velut stricto Lucilius ardens
Infremuit. *Juv. Sat.* 1.

" Lucilius, as with a drawn sword in hand, roused himself into ardent indignation."

P. 393.

Nos genera degustamus, non bibliothecas discutimus.
Quintil. l. 10. c. 1.

" We

* The modern democratick word for *murdering* kings and priests.

"We only touch slightly on the various kinds of books; it is not our business to digest whole libraries."

P. 393.

Αψ δ' ὁ παῖς προς κολπον εὔζωνοιο τιθηνης
Εκλινθη ιαχων. *Hom. Il.* 6.

"The child, with a cry, shrunk back into the bosom of his nurse."

P. 393.

Τρις μεν ορεξατ' ιων, το δε τετρατον ἵκετο τεκμωρ
Αιγας. *Hom. Il.* 13.

"He made three steps as he marched along; at *the fourth* he reached Ægæ, the boundary of his passage."

P. 394.

Δεινον απ' ακροτατης κορυθος νευοντα νοησας. *Hom. Il.* 1.

"As he observed the plume nodding awfully from the top of his helmet."

P. 395.

Neque me Phœbi cortana fefellet. *Virg. Æn.*

"Nor has the shrine of Phœbus deceived me."

P. 395.

Gubernaclum non vi, (sed sponter) revulsum,
Cui datus bærebat custos, cursusque regebat,
Præcipitans traxit secum. *Virg. Æn.* 6.

"He dragged headlong into the deep with himself the rudder (not torn from him, but voluntarily abandoned) whose care was committed to him, and by which he was engaged to direct the vessel."

P. 397.

P. 397.

His armis illâ quoque tutus in aulâ. *Juv. Sat. 4.*

" Preserved by precautions like these, even under such an administration."

P. 399.

Deus, in spatio infinito, tanquam in *sensorio suo*, res intimè cernit.

Newton. Princip. Schol. General. sub fin.

" The Deity, in infinite space, as in his own *sensorium*, has an intimate perception of all things."

P. 399.

Deus creavit; Linnæus disposuit.

" God created the universe; Linnæus disposed it in order!"

P. 400.

Stabat anhela metu solum Natura Tonantem
Respiciens. *Stat. Achill.* l. 1. 488.

" Nature stood in awful apprehension, looking upon *the God* who alone rules the elements!"

P. 401.

Nolumus leges naturæ mutari.

" We will not suffer the laws of nature to be changed."

P. 402.

Νοουμενα καθορᾶται.

" They are seen by the understanding."

P. 402.

Sunt lacrymæ rerum, et mentem mortalia tangunt.

" Tears

"Tears are a debt due to human misery, and the woes of mortality affect the mind."

P. 404.

Πολλων και συνεχων Αστερων συμφωτιζομενων αλληλοις συναυγασμον. *Plutarch. de Placitis Philosophorum.*

"The united effulgence of numerous collected stars shining together."

P. 408.

Ταυτα μεν, ἱκανως εμφανισαι δυναμενα την τȣ Θεȣ φυσιν τοις αγνοȣσιν, ειρηκαμεν, ὅτι ποικιλη τ' εστι και πολυτροπος· και ταυτα καθ' ὡραν απαντᾶ τεταγμενως, ἁ τε δει γενεσθαι προλεγει, την τε των ανθρωπων αγνοιαν και απιστιαν, ὑφ' ἧς ȣδεν προϊδειν εαθησαν των αποβησομενων, αφυλακτοι τε ταις συμφοραις παρεδοθησαν, ὡς αμηχανον αυτοις ειναι την εξ αυτων πειραν διαφυγειν.

Joseph. Antiq. Jud. l. 10. s. 3. p. 499. *Ed. Hudson. Oxon.*

"We have given this narration, to the intent that the nature of God may be made manifest to those who are ignorant of it, how various it is, and how manifold; that all events come to pass in their appointed season, and that He declares what shall be hereafter. We have related these to shew the ignorance and unbelief of men, by which they were not suffered to foresee any part of these events, and were delivered over to the calamities, without a modè or possibility of escaping them."

P. 409.

Ανθρωπε τȣ Θεȣ, πιστε θεραπον και οικονομε των τȣ Θεȣ μυστηριων, ανερ επιθυμιων των τȣ πνευματος, καλω Σε στυλον και ἑδραιωμα της Εκκλησιας, λογον ζωης επεχοντα, και πιστεως ερεισμα, και πνευματος καταγωγιον.

Gregor. Nazianz. Orat. p. 286. Ed. *Prunæi Par.* 1609.

"Thou

"Thou man of God, faithful minister and steward of the mysteries of God, thou man of the desires of the spirit, I call upon thee as a pillar and support of the church, holding fast the word of life, and the main stay of faith, and the resting-place of the spirit."

P. 410.

Æacidæ similes, Vulcaniaque arma capessunt.

Juv. Sat. 8.

"Like Achilles himself, they wield the divine armour."

P. 410.

Αφ' ἑαυτυ μεταβαινει, (*a*) ὡς εικων προς αρχετυπον, τελος εχων της πορειας. *Plotini. Ennead.* 6. lib. 9. c. xi.

"He passeth from himself, as the image to the archetype, being already in the possession or enjoyment of the end of his earthly pilgrimage."

P. 410.

Ουτω Θεων, και ανθρωπων θειων και ευδαιμονων βιος, απαλλαγη των αλλων των τηδε, βιος ανηδονος των τηδε, ΦΥΓΗ ΜΟΝΟΥ ΠΡΟΣ ΜΟΝΟΝ.

Plotini Ennead. 6. l. 9. c. xi.

"Such is the life of gods, and of godlike, happy, highly-favoured men; a deliverance and separation from the low cares of mortality. It is a life which receives not its pleasures and satisfaction from the things of this world; an ascent or flight of the soul, which is one, simple, and uncompounded, to that Being who is ONE, *and* ALONE in an eminent and incommunicable sense, GOD HIMSELF! (*b*)

P. 414.

(*a*) Μεταβεβηκεν εκ τυ Θανατυ εις την ζωην. Evang. Johan. "He is passed from death to life."

(*b*) The language of Plotinus in these passages is so sublime, and full of meaning, that without a paraphrase it is absolutely *impossible*

P. 414.

Τον των Αστρων χορον, και αυτον τον μεγαν Ηλιον, ουκ ειναι εκ πυρος.

Procli Comment. in Timæum Platonis, p. 141. *Ed. Basil.* 1534.

"The whole company of the Stars, and the great Sun himself, are not bodies of fire."

P. 414.

Πυρ τη των Αστρων προσφορον φυσει.

Plotin. Ennead. 2. lib. 1. pag. 99. Ed. *Basil. cum Comment. Facini.*

"A species of fire *accommodated* to the nature of the stars."

P. 416.

Τοιη Μουσαων ιερη δοσις. *Hesiod. Theogon.*

"Such is the sacred offering of the Muses."

P. 417.

Musarum dona vocarem. *Horat.*

"I would stile this work the gift of the Muses."

P. 418.

Finem dignum et optimo viro et opere sanctissimo faciant.

"May they close their labours in a manner worthy of the character of men of virtue, and suitable to their consecrated works."

P. 419.

impossible to express the ideas contained in them, particularly in these few words, "Φυγη Μονω προς MONON." The translator feels what every Greek scholar will experience on such an attempt. It is sufficient if the sublimity of the ideas is comprehended by the reader.

P. 419.

Η μαλα λυγρης
Πευσεαι αγγελιης, ἡ κε ωφελλε γενεσθαι·
Κειται Πηλειδης. *Hom. Il.*

"I have a message full of sorrow to deliver to you; would it were not so!—Achilles is no more."

P. 419.

Τον μεν θανοντ' Αοιδαι
Ελιποντ' αλλα ὁι
Παρα τε πυραν ταφον
Θ' Ελικωνιαι παρθενοι
Εσταν, επι θρηνον τε πολυφαμον εχευαν. Εδοξεν
Αρα γ' Αθανατοις
Εσλον γε Φωτα και φθιμενον μοιραις Θεᾶν διδομεν.

Pind. Isthm. Od. 8.

"But even in death he was not left unpraised or unsung: for the virgins of Helicon encircled the pile and tomb of the hero, and chaunted their memorial dirge. It seemed good to the immortals, that so great a man should not pass from the world without the hymns and harmony of the Muses."

P. 420.

Remuneratio ejus cum Altissimo!
"His reward is with THE MOST HIGH!"

P. 420.

DIIS DILECTE SENEX, te Jupiter æquus oportet
Nascentem, et miti lustrârit lumine Phœbus,
Atlantisque nepos; neque enim nisi charus ab ortu
Diis superis, poterit magno favisse poetæ.
Hinc longæva viret lento sub flore Senectus,
Nondum deciduos *servans* TIBI frontis honores,

Ingeniumque vigens, et adultum mentis acumen.
Ergo ego te Cliûs, et magni nomine Phœbi
MANSE PATER, JUBEO LONGUM SALVERE PER ÆVUM!

Milton ad Mansum.

" Fortunate old man, favoured of heaven! Jove himself, and Apollo, and the God of eloquence must have shed their mildest influence on your birth; for no man *can* be *the* friend of a great Poet, who is not himself dear to the immortals. Favoured thus, you enjoy a green and flowering old age. The honours of your brow are preserved; your understanding is vigorous, and your mind in full possession of it's adult faculties. In the name therefore of Clio, and of the mighty Phœbus, all hail, thou *venerable* MANSUS, hail for ages yet to come!"

P. 421.

Tanto homini fidus, tantæ virtutis amator.

" A faithful friend to so great a man; and a steady admirer of such distinguished excellence."

P. 423.

Exornet ætatis nostræ gloriam!

" May he add to the glories of this our age!"

P. 427.

Natura omnium partium rudimenta simul parit et procreat."

Bacon. de Augm. Sc.

" Nature creates and produces, at one and the same time, the rudiments, and principles of the whole body, and of every component part."

P. 428.

Gnossius hæc Rhadamanthus habet, durissima regna."

Virg. Æn. 6.

" The

"The Cretan Rhadamanthus sways over these realms of unrelenting severity."

P. 428.

Abyssus abyssum invocat.

"One deep calleth upon another."

P. 429.

Συνερχομενων νεφεων μυκητορι ρομβῳ
Βρονταιη, βαρυδυπος, εβομβεεν ομβριος ηχω.

Nonni Dionys. l. 41. v. 84.

"The sound of the storm, rushing with a mighty noise from the conflicting clouds, roared with a deep intonation."

P. 429.

Vera bona, atque illis multum diversa remotâ
Erroris nebulâ. *Juv. Sat.* 10.

"The true goods of this life, and those which are found to be essentially different, when the mist of error is dispersed."

P. 429.

Την ψυχην μυ διερχεται Ρομφαια.

"A sharp-edged sword pierceth through my soul."

P. 431.

Sic furiis Caci mens effera; nec quid inausum
Aut intractatum scelerisve, dolive! *Virg. Æn.* 8.

"So ferocious and infuriate was the soul of *Cacus*. He left not a species of crime, wickedness, treachery, or fraud, unattempted or untried."

P. 432.

Ανθρωπος! ικανη προφασις. *Menander.*

It is man: the name will explain, or excuse the rest.

P. 432.

Ο καιρος οξυς, ἡ πειρα σφαλερη.

" Opportunity is instant; experiment is hazardous."

P. 433.

" Licet quod videtur, publicum judicare; quod judicaverint, vendere." *Cicero Orat. de Lege Agrariâ.*

" Whatever they think proper, they declare to be national property; and what they decree to be so, they expose to publick sale."

P. 433.

Perspici non potest, utrum severitas acerbior, an benignitas quæstuosior sit. *Cic. ut sup.*

" It cannot be determined, whether their severity is more grievous, or their alliance and favour more expensive to the objects of it."

P. 433.

Επειδαν ουχι των ενοχλυντων ὑμας, ὑδε των πεπολιτευμενων και πιστευομενων παρ' ὑμιν ων, πραγμα τηλικυτον φημι δειξειν πεπραγμενον.

Κατα Αριστοκρατυς, *Demosth. Op. Gr. Ed. Ed. Benen.* 1570.

" I am not of the number of those men who are perpetually troubling and disturbing you; I hold not any office of trust, or of administration in the State. I therefore come forward with confidence, and denounce transactions and crimes like these."

P. 433.

Μη προτερον, ω Αθηναιοι, ψηφισεσθε, αν μη τυ ΕΛΕΟΥ τνν ϛωμον καθελητε.

Lucian. Demonax. p. 555. Edit. *Bourdelotii.*

P. 334.

Je ne veux point admettre dans les arrêts de conseil *un vrai* trivial, une clarté trop familiere. Je veux un vrai de recherche

recherche, une clarté elegante, une naiveté fine, toute brillante de termes pompeux, relevés inopinément de phrases arrondies, de vocatifs intermediares & d' adverbes indefinis.

D'Alembert Lett. Hist. et Polit. vol. 4, p. 176.

" I would not allow the admission of *a trivial truth* in the decrees of council, or a clearness which is too easy and familiar. I choose to have a subtle kind of truth, an elegant perspicuity, a natural manner but not wholly without art, set off with words of pomp, unexpectedly raised with a roundness of phraseology, with *intermediate vocatives*, and indefinite adverbs."

P. 435.

Πεντηκοντα χρυσων δει, και λραμματων ȣ δει. Ει με φιλεις, δος.

Alciphron. l. 1. ep. 40. *Ed. Bergleri.* 1791. p. 61.

" I want fifty pieces of gold; I do not want letters. If you love me, give me money."

P. 435.

Περι Ζωων.

" A treatise concerning Zoology."

P. 435.

Η Πολιτικη κυριωτατη και αρχιτεκτονικη. Τινας γαρ ειναι χρεων των επιστημων εν ταις Πολεσι, και ποιας εκαστȣς μανθανειν, και μεχρι τινος, Αυτη διατασσει.—Ορωμεν τας εντιμοτατας των Δυναμεων ὑπο ταυτην ȣσας.

Aristot. Ethic. Nichom. l. 4. c. 2.

" The science of Politicks is the supreme and master-founder of the rest. It is her province to declare and ordain what sciences shall be cultivated in States, which of them is proper for each person, and to what point, and how far.—We see already some of the most respectable powers bending under *her* dominion,"

" *Ah,*

P. 436.

Ah, si vous saviez le Grec! —Ceux qui sçavent, ou croient savoir l'Hebreu, l' Arabe, le Syriaque, le Cophte ou Copte, le Persan, ou le Chinois, pensent et parlent de meme, et par les memes raisons.

D'Alembert Melang. de Literat. et de Philos. v. 5. p. 526.

" Oh, if you did but understand Greek! — They who understand, or think they understand Hebrew, Arabick, Syriack, Coptick, Persian, or Chinese, think and speak in the same manner, and for the same reasons."

P. 437.

Το μη δυσφημα λεγειν πᾶσι τοις Παλαιοις φροντις ην, μαλιστα δε τοις Αθηναιοις· διο και το Δεσμωτηριον, οικημα εκαλων, και τον Δημιον, Κοινον· τας δε Ερινυας, σεμνας θεας· κτλ.

Helladius Besantinous apud Photii Biblioth. sect. 279. p. 1593. *Ed.* 1653.

" All the ancients were very careful not to use words of an inauspicious sound, and in particular, the Athenians. They therefore did not call the Prison, the Executioner, or the Furies, by their direct appellations, but by softer terms*, such as a Mansion, a publick minister, the venerable Goddesses, &c. &c. &c.

P. 438.

Signa tamen, divûmque tori, et quem quisque sacrârat
Concubitu genioque, locus monstrantur.

Stat. Achill. l. 1.

" The statues, and the couches of the deities, and every spot which they had honoured with their presence and favour, are yet shewn."

P. 439.

* The synonimous words will hardly bear a translation.

P. 439.

Αντι τȣ αποδȣναι, σοφισματα ἑυρισκȣσι, και παραγραφας, και προφασεις, πονηροτατοι ανθρωπων και αδικωτατοι.

Demosth. Orat. Προς Λακριτȣ Παραγραφην. *Demosth. Ed. Benen.* 1570. pag. 546.

" Instead of giving a plain, open avowal of their opinions, they have recourse to sophisms, and glosses, and exceptions, and *(demurring)* declarations. Such is their character; men without virtue, principle, or justice.

P. 440.

Auream invenit, chartaceam reliquit.

" He found it of gold; he left it of paper."

P. 441. (8th Edit.)

Cum ferro, cum metu, cum privilegio, cum præsentibus copiis perditorum, et minis, et nefario fædere, servitute oppressam civitatem tenerent. Libertatis signum posuerunt magis ad ludibrium impudentiæ, quam ad simulationem religionis.

Cicero Orat. pro Domo sua ad Pontifices. sect. 51.

" With the sword, by terror, by pretended rights and privileges, with the collected bands of desperate and abandoned wretches, by threats, by a nefarious league and union;—by these, and such instruments and agents, they would hold the country in the bonds of servitude and oppression. They have set up the STATUE of LIBERTY, as in mockery and derision, not with a religious reverence and respect."

P. 442.

Non hoc ista sibi tempus spectacula possit. *Virg. Æn.* 6.

" The times demand not *exhibitions* such as these."

P. 443.

P. 443.

Non ante revellar,
Exanimem quam te complectar, ROMA, tuumque
Nomen, Libertas, et inanem prosequar umbram!

Lucan, l. 2.

"I will not be torn away from thee, *O Rome*, O my Country, till I embrace thee in thy last agony. Thy name also, LIBERTY, will I venerate and cherish; and will follow after thy very shadow, when it can avail no more."

END OF THE FOURTH AND LAST DIALOGUE OF THE PURSUITS OF LITERATURE.